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NEW SERIES, No. 32.

THE

A N N U A L M O N I T O R

FOR 1874,

OR

O B I T U A R Y

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1873.

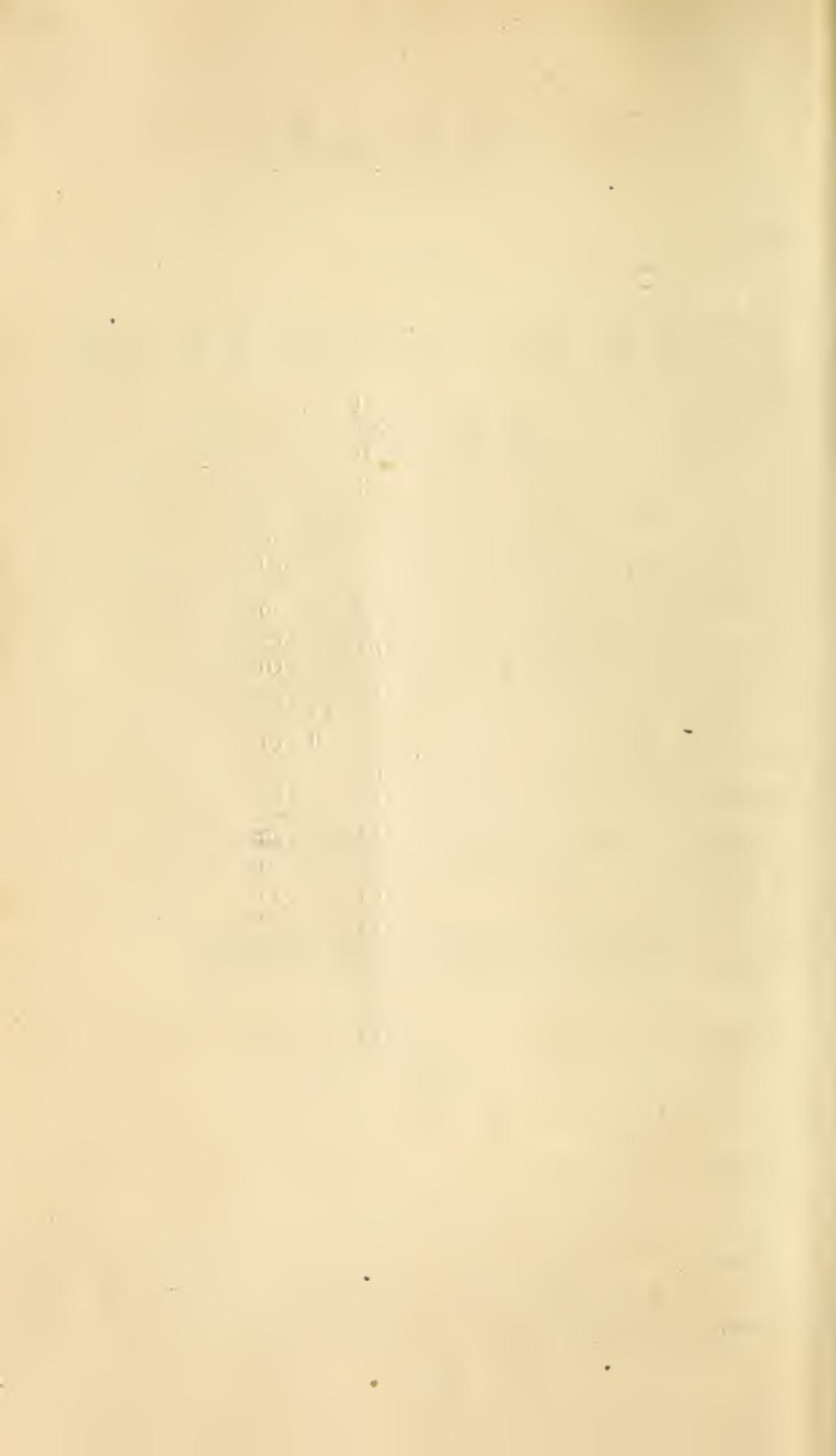
L O N D O N :

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1873.



LIST OF MEMOIRS
1297146

Richard Allen, *Waterford.*
Thomas Binns.
Richard Wallis Bishop.
Robert Charleton.
Elizabeth Clay.
John Dodshon, Jun.
Philippa Dymond.
Joseph Firth.
Rachel Forster.
Mary Ann Fryer.
Elizabeth Gray.
Wm. Jos. Grayham.
William Halliday.
Isabella Handley.
Sarah Harris.
Frederic Horsnaill.
Alfred Jenkin.
Lucy Tunstall Jesper.

Frederick William Kitching
Samuel Knight.
Mary James Lecky.
Samuel H. Lucas.
Benjamin Mackie.
Thomas Milner.
Charles Pease.
Isaac Pitt.
John Thomas Rice.
William Roberts.
Robert Sessions.
Henry Smith.
Samuel Theobald.
Thomas Thomasson.
Anna Thompson.
Joshua Treffry.
Deborah Tregelles.
Maria Webb.

Elizabeth Sheane.

Thomas Lovett.

Errata in last year's Volume.

Page 30, line 12, Joseph Bottomley, for 1853, read 1858.
— 63, — 17, Elizabeth Grace, add *an Elder.*
— 76, — 14, M. A. Knight died in 1869, not 1872.
— 135, — 19, Sophia Seekings, aged 72, not 73.
— 150, — 22, For Hannah Thurman, read Thurnam.

“THE EYE NOT DIM.”

Memorandum made by Richard Allen of Water-
ford in 1871, when far advanced in years.

“*By the light of a resplendent full moon, at twelve o'clock on the 29th of Eighth month, at midnight, I am recording the goodness of my Heavenly Father, in preserving me in clearness of intellect and without bodily ailment, now in the eighty-fifth year of my age.*

Merciful condescension ! He has been pleased to renew His gracious promise : ‘ I have graven Thee on the palms of my hands : Thy walls are continually before me.’ Blessed be His holy name ! ”

R. A.

TO THE READER.

“ GATHER UP THE FRAGMENTS THAT REMAIN,
THAT NOTHING BE LOST.”

If the above quotation appear trite or common-place, we look upon it as very appropriate, in preparing another book of remembrance, of Friends whose day of probation on earth has ended during the past year. When our Lord fed the multitudes in the wilderness, making them to sit down in companies by fifties and by hundreds, —to prove the unlimited over-abounding of His resources, He called on His disciples to bring out their scanty provision ; and having blessed it, He again placed it in their hands to distribute to the people, and all the thousands partook thereof and were well filled : yet they themselves were in no way impoverished, but each found himself better furnished than at the beginning ; each apostle had his basket filled. “ They took up of the fragments that remained twelve baskets full.” Our records do not, and cannot supply any *due measure* of the abounding of the Saviour’s compassion, in

spiritually feeding His people, scattered in the wilderness in companies as He may direct. We know that He came to do the will of His Father, that "He satisfieth the longing soul, and filleth the hungry soul with goodness ;"—He promised that "those who hunger and thirst after righteousness shall be filled." He said emphatically, "I am the bread of life : he that cometh to me shall never hunger, and he that believeth on Me shall never thirst." No finite measure can compass the abundance and to spare, the over-abounding of Christ's sufficiency to feed those who follow Him, that "they may have life, and that they may have it more abundantly." Many have found it to be more than they could ask or think. But we may, from the proved testimony of those who have had this happy experience, gather up some of the fragments that remain, and find our own basket filled. "*Let nothing be lost.*" In this point of view, we esteem it by no means an unprofitable labour, to collect these remnants, and we trust all who have been so engaged, have themselves been refreshed, and their faith strengthened by the work. Do not stand by merely in wonder at the Lord's exceeding bounty, but let us become partakers ourselves. Nay, as we follow our Lord, when at times we

may find our present supply small, let us bring Him what we have; and when He has blessed it, we may freely give all away to those who are around us in the wilderness, and out of His fulness find our own store increased thereby.

We should however always remember that we are exhorted to *labour* “ for that meat which endureth unto everlasting life, which the Son of Man shall give unto us: for him hath God the Father sealed.” Though Christ is ordained and sealed to give it us, we are told to labour for it, and there is therefore a danger in the teaching of some, who say in unqualified terms we have nothing to do. Might not the Saviour’s words be addressed to such: “ why sleep, ye? rise and pray, lest ye enter into temptation.” Surely this easy and indolent doctrine will not lead us to feed on the bread of life, nor to “ follow the Lamb whithersoever he goeth.” We are sure, indeed, that “ *without Christ we can do nothing* ” in the whole matter of our salvation and eternal life. We are also sure, that we cannot bestow or restore *the natural life*; but we may do many things to preserve and prolong that natural life, because the Creator, in whose hand our life is, puts it in our power to do so: and yet all this is the free gift of God, and it is of His mercy that we are

not consumed. In like manner we may do many things, and *are required to do many things* in relation to *our eternal life* and the salvation of our souls, "*through Christ strengthening us.*" He gives to them who receive Him "power to become the sons of God,"—grace to believe, ability to forsake sin, and to do the works of righteousness. And yet it is all of mercy, the free gift of God in Jesus Christ, whereby "His love is shed abroad in our hearts by the Holy Ghost which is given unto us :"—and we must ever say, "Not unto us, O Lord, but to Thy name be the glory." But we are not only to receive the pardon of our sins through Christ's sufferings and all-perfect sacrifice ; we are also to be delivered from the evil that is in the world, to be zealous of good works, and to walk in the steps of Christ, as He gave us an example, looking unto God, who "*worketh in us both to will and to do of His good pleasure.*"

JOHN NEWBY.

ACKWORTH, 12 mo., 1873.

THE
ANNUAL MONITOR,

1874.

OBITUARY.

	Age.	Time of Decease.
ELIZABETH ABBATT,	73 19	3 mo. 1873
<i>Bolton, Lancashire.</i> Widow of Benjamin Abbatt.		
SARAH ABELL,	80 6	12 mo. 1872
<i>Waterford. An Elder.</i>		
RICHARD ALLEN,	86 5	1 mo. 1873
<i>Newtown, Waterford. A Minister.</i>		

It is interesting to note the lengthened career of this Gospel Minister, in connection with the progress of Christian education. After the establishment of Ackworth School under the auspices of London Yearly Meeting in 1779, and that of

Mountmellick by the Friends of Ireland in 1786, in 1794 and 1798 the two other Province schools of Lisburn and Waterford were founded, for the Quarterly Meetings of Ulster and Munster. Richard Allen, who was born at Cork in Munster province in 1786, was one of the earliest pupils admitted into Waterford School, and for many years of his life was connected with that Institution. Having served an apprenticeship there to the scholastic profession, he was while yet in his 24th year appointed Head Master and Superintendent. These offices he filled with conscientious regard to the best training of the youth committed to his care; especially as regards their religious instruction. One of his first pupils bears this testimony:—"More than sixty years have elapsed since I was placed, a young child, under his care; and I think the attachment I have since felt to our Christian principles, and my conviction that they are most in accordance with the teachings of our blessed Lord and Saviour, I can very much trace to his early instruction and Christian teaching. * * * At that time the reading of the Holy Scriptures was not so general as it has since become: but there was no lack on his part in this respect. After breakfast, to the large company of boys, girls, and officers, one or two

chapters in the Bible were read by him with solemnity: and before the boys retired at night, another portion was read. One morning in the week was more particularly set apart for religious instruction: and one forenoon in the week the whole family were assembled, and a considerable portion of the Scripture read, followed occasionally by suitable remarks." Following in the track pursued by Robert Barclay, John Kendall, and Lindley Murray, he compiled a "Catechism of Religious Faith and Practice," illustrated by a copious selection of Scripture texts: of which a fifth edition was issued as recently as 1848.

But Richard Allen's service to society was not limited to the education of the young. He was for upwards of half a century an acknowledged minister among Friends: being recorded as such by Waterford Monthly Meeting in 1822, about twelve years after his taking the oversight of the school. The baptizing influence of the Holy Spirit on the hearts of men, and faith in Jesus Christ as our Saviour and Redeemer, were frequently his theme: and though he did not often speak at much length, his ministry was to edification. He often travelled as a messenger of Christ, in every part of his own country where Friends resided: as well as in Great Britain, and

once to Canada. On one occasion also, he was engaged to visit in Christian love the public schools of Friends in England. And as his life had been a walk of faith and faithfulness, so in the decline of advanced years, his sun set in serene brightness: "the prospect before me is cloudless," he said, "yes, without a cloud! My Saviour's arms are open to receive me." To a friend who visited him shortly before his death, he said, "I have fought a good fight, I have finished my course, I have kept the faith;" and then added, "I cannot dare to apply the following words of the Apostle to so poor a creature as I am; but I believe my Saviour will receive me in His love." Yet we cannot doubt, that to one so much the object of Divine grace, faith might also have appropriated the *promise* of a crown of righteousness *to all* who love the Lord's appearing.

On another occasion, he exclaimed, "Rejoice with me, for I have gained the victory, and can adopt the song of Moses and of the Lamb;— Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints!" And in the love the Saviour begets in His disciples, he said: "When I die, I shall die in love unfeigned to all the human family, and particularly to my dear friends."

FREDERICK ASHEY,	67	4	5 mo.	1873
<i>Staines, Middlesex.</i>				
MARTIN WILLIAM BAKE,	20	18	10 mo.	1872
<i>Birkenhead. Son of Joseph and Margaret Bake.</i>				
PHOEBE BRADBURY BANCROFT,	60	28	2 mo.	1873
<i>Broughton, Manchester.</i>				
CHARLES BARRITT,	65	6	10 mo.	1672
<i>The Lodge, Layer Breton. An Elder.</i>				
JAMES BARRITT,	51	21	1 mo.	1873
<i>Head Gate House, Colchester.</i>				
THOMAS WARREN BEALE,	39	12	2 mo.	1873
<i>Glenville, Cork. Son of George Thomas Beale.</i>				
THOMAS BEESLEY,	55	27	9 mo.	1873
<i>Blackburn.</i>				
WILLIAM BENNETT,	69	7	2 mo.	1873
<i>Springfield Lodge, Park Village East, Westminster.</i>				
HARRIET BENNINGTON,	84	23	5 mo.	1873
<i>Blackburn. Widow of Robert Bennington.</i>				
EDITH BENTLEY,	1 $\frac{3}{4}$	16	10 mo.	1872
<i>Barrow-in-Furness. Daughter of Fuller Bentley.</i>				
SARAH ANN BEVINGTON,	79	20	4 mo.	1873
<i>Chepstow. Widow of Samuel Bevington.</i>				
ELIZABETH BEWLEY,	32	2	7 mo.	1873
<i>Sandford, Dublin. Daughter of Samuel and Maria Bewley.</i>				
WILLIAM BICKNELL, <i>Dover.</i>	79	16	4 mo.	1873

THOMAS BINNS,

74 2 12 mo. 1872

Rockleys, near Bristol. Formerly of Tottenham.

As a scholar, an instructor of youth, a Christian philanthropist, and a Gospel Minister, the name of Thomas Binns is well worthy of remembrance here.

On the establishment of the Friends' School at Grove House, Tottenham, in 1828, he was elected the first Superintendent or Head Master by the proprietors; and for many years he conducted the education of the pupils with no small degree of vigour, integrity and conscientiousness. He was a sound, if not brilliant, classical scholar of his time, and endeavoured to impart to those under his tuition an intelligent interest in the authors they read, leading them to appreciate their excellencies of thought or style. His Christian regard to the individual welfare of the pupils was remarkable, and induced an incessant watchfulness over them — a watchfulness which in the opinion of some was carried almost to an extreme. So diligent, nay laborious, was he in the exercise of his duties, that he could not be said to allow himself a due portion of rest at night; and this was carried to such an extent, as no doubt injured his constitution, and probably shortened his life. He cultivated among his pupils a laudable sense of

honourable and *truthful* conduct, always accepting their word as true, and often throwing upon them the responsibility of what they said, by such a reminder as this : "Thou hast told me so-and-so ; I go no further to prove it. I must believe what thou sayest." The result was, (as is also recorded of the eminent Dr. Arnold at Rugby,) the boys felt themselves bound to speak the truth ; it was generally admitted and looked upon as *a shame* to deceive him, for he always believed them. With a similar good design, he aimed entirely to discard *emulation* from the schoolroom ; looking upon the wish to have the highest place as a low and unchristian motive. This absence of rivalry, or we may perhaps more fitly say, of a competitive trial of intellectual strength, imparted perhaps some amount of languor to the studies of the school,—a want of that ready stimulus in the literary education, which the natural impulses of youth upon the playground abundantly supply in their physical development. It certainly must have increased the labour of those engaged in teaching : but whatever may have been its results, its cause was a deep and conscientious conviction in his own mind. Another peculiarity of the Grove House Management, was a weekly examination into the individual reading or leisure pursuits

of the boys. Each one had his private record of "voluntary work," as it was termed; the merit and demerit of each or all being sometimes made the subject of comment before the assembled school. Whether this was not one mode of moving to emulation in another form, we need not now discuss; but there is reason to believe that it was in some instances a valuable stimulus. "For myself," says one, "I am sure I owe much to it, as fostering habits of independent study." And no doubt many others, who in their juvenile days were unable to judge competently of the laborious care and Christian solicitude of their faithful instructor, entertain in the retrospect sentiments of gratitude and true esteem for the preceptor of their youth.

When Thomas Binns at length withdrew from this arduous field of labour, he did not retire to the enjoyment of personal ease and indulgence. On the contrary, his time and talents were devoted in a variety of ways, and often amid a good deal of bodily infirmity, to the benefit of his fellow-creatures, and to the promotion of the Redeemer's Kingdom upon earth. In addition to the interest he took in several local institutions, he became a very useful member of the Anti-Slavery Committee. But it was in the work of

the *British and Foreign Bible Society*, that his long-tested ability and willing service were especially valuable. "Having been for some years associated with him in the Committee of that Society," writes an intimate friend, "I have been often impressed by the judicious character of his remarks, and the influence which they exercised on our conclusions. But it was as the Chairman of the Editorial Sub-Committee,—a position for which his intimate knowledge of the Scriptures, combined with a sound understanding, peculiarly qualified him,—that his services were most highly appreciated." This is confirmed by a memorial note in the Society's *Monthly Reporter*, in which he is spoken of as "a most intelligent and earnest Member of the Committee for sixteen years, from 1852 to 1868."

Soon after his retirement from Tottenham School, he was drawn out in the ministry of the Gospel: and, in a watchful oversight of the flock, acted the part of a faithful pastor. To those who were in trouble or perplexity he was a wise counsellor,—a comforter to the poor, the sick, and the afflicted,—a faithful watchman to those who were in danger of making shipwreck,—and to the young an affectionate and judicious friend. Such is the testimony of advanced experience. Nor

is the acknowledgment of one in earlier life at variance with it; who dwells upon this period of Thomas Binns's career, as that of "the kind, sympathizing, elder brother of young men, the receiver of our doubts and difficulties, and often the solver of them." To such his first appearance in the ministry was very refreshing: given forth with such deep earnestness, and generally so brief, that it arrested and engrossed their attention. His discourses were marked by a sound, clear exposition of Scripture and Gospel truth,—a gift rather of teaching than of preaching,—but always with a strong practical application and appeal to his hearers, and with very great earnestness of voice and manner. In prayer also, he was particularly solemn and impressive. By his own especial desire, Friends were restrained from recording his name as a Minister.

Towards the end he removed under impaired health to the neighbourhood of Bristol, and closed a life of active usefulness in a large degree of privacy: but (as a near relative has expressed it) "they who best knew his work, and now mourn his loss, do so under the comforting assurance that he has entered on the rest and blessedness of those, who have lived and laboured and died in the Lord."

LUCY BINYON, 84 10 4 mo. 1873

Dulwich.

RICHARD WALLIS BISHOP, 24 21 2 mo. 1873

Plymouth. Son of Richard and Abigail Bishop.

Believing a little memoir of this dear young man, cut down in the bloom of life, may be profitable to many readers of the *Annual Monitor*, and interesting to some who were his schoolfellows at Sidcot, his parents have been induced to pen the following sketch :—

He was born at Plymouth on the 13th of Ninth month, 1848. On leaving school he was apprenticed to a draper at Truro, and afterwards went to London to improve himself in the business. He was located there in a house with a large number of others, of whom many were very indifferent characters ; but it is cause for thankfulness to his friends to be assured, that he was mercifully preserved from falling into the vices which are, alas ! very prevalent amongst young men so situated. This was a signal answer to prayer, in which he engaged just before leaving home, by the bedside of a dear Friend, who had extended much kind counsel to him. He left London two years before his decease, to go home to assist his father, which he did very energetically.

He was naturally of a lively, affectionate disposition, rather volatile, enjoying the things of time and sense around him, and "*diligent in business*;" but in the spring of 1872, it pleased the Almighty suddenly to prostrate him with an alarming attack of hemorrhage of the lungs, and to set his sins in order before him. He then saw that he had *not been* "*fervent in spirit, serving the Lord*," and he was bowed low before Him, as he wrote to a beloved aunt: "Since I last wrote to thee, I have been very near death's door, and I sincerely hope with profit to myself. I pray God to make me feel truly thankful for it, and to help me in my resolution to live a better life than I have done. I have had a deal of time for reflection. I do desire I may now live for others, and keep in view the end for which we are created." He was however permitted to regain a moderate degree of health, and his relatives fondly hoped that they would not yet be called upon to give up their treasure. He threw his energies afresh into his occupation, with the hope of relieving his father, and aiding in the support of the family. At this time, he wrote to the same kind aunt, "I always enjoy receiving letters from thee, as they contain much instruction. When one is so much engaged as I am with business,

there is a great fear that the mind should be too much taken up with it, and that the *real* object of our existence should be hid too much,—and I feel that I need such a *large* amount of grace from God, to make me watchful *not* to enter into temptation, that only constant prayer through Jesus Christ can help me. If thou wilt remember me in thy prayers, I shall be very pleased, for we are told, ‘the prayers of the righteous avail much;’ but I need not fear that thou wilt forget me. I am naturally of such a lively disposition, that I am much afraid I have too much levity at times. I try to guard against it; I hope not with dependance on my own strength only.” Thus he was progressing in spirit; the Lord teaching and preparing him for his final change to the glory of heaven.

The hopes of his friends were much disappointed by his taking a fresh cold at the end of the Eleventh month, which brought on neuralgia in the head and face, and a distressing cough. By these his remaining strength was rapidly reduced; and notwithstanding constant medical and domestic care, he continued to decline. In time of health, he preferred going to the Established Church; but in his last illness he said, “the principles of the *Friends* are the ones

for me. If I am restored, I shall stick to them." Speaking of prayer, he said "we ought always to feel that we should be able to continue it at any time; there should be no *end*."

He was very backward in speaking of his own experience, as he frequently found his faith *very* weak, from feeling his unworthiness; so that almost as much comfort is derived by the survivors, in the remembrance of his patient, serious, and yet cheerful demeanour for weeks before the close, as from much expression. He gave up newspaper reading, and greatly enjoyed his Bible, the *Annual Monitor*, and Friends' books. On the last Sabbath-day of his life, he was visited by a Friend who prayed with him, to whom he mentioned that he frequently spent many hours of his sleepless nights, praying for his sins to be forgiven; and at the same time, (pointing to the text, "No man can come to me Jesus, except the Father who hath sent me draw him,") he remarked how true that was, and that *he* had known that drawing. He felt increasingly his need of being washed and cleansed through his Saviour's blood:—and in His matchless love he was endued with patience, humility, and nothingness of self, depending solely on the mercy of God in Christ Jesus; who, we have

the comforting assurance, has taken him to Himself, from the storms and temptations of time, cutting short the work in righteousness.

In a letter written to a Friend only four days before his death, after describing what he had suffered from neuralgia, (which for two months generally kept him awake till three, and often four or five o'clock in the morning,) and with a wearing cough,—he writes, “I have every cause of thankfulness in the midst of these small trials; friends who are so kind to me,—I get everything that is required,—and I hope that I earnestly thank and praise God for his many mercies to me. Oh! I hope I may never, (if I live a little longer,) forget Him.” The evening before his departure, he asked his mother to pray for him, that he might “have a *full* assurance of having his sins forgiven.” On the afternoon of his last day on earth, he dictated a message to the dear aunt before referred to, in broken sentences, just as the fearful palpitation and difficulty of breathing would allow him: “Give my dear love to her, and I wish to tell her that my entire trust is in the Lord,—I feel my own insufficiency to be great. If I am raised again, I feel there is some work for me to do, which I pray this severe ordeal may fit me for. She has been a good

adviser to me, and I need all her prayers. Give her my love in the Lord." Soon after, he asked his mother, to whom he was fondly attached, to read to him "some of the Psalms towards the end, where they are full of praises." How different were the feelings of those around him, who were sorrowfully fearing that he would soon be taken from them! But the retrospect of his selection is comforting. He afterwards sent a message to the Friends assembled at an Essay meeting, to desire them to pray for him. Under the solemn feelings that arose on receiving so touching a request, prayer was offered on his behalf. It is remarkable that the end suddenly came, while his friends were so engaged! and there remains a comforting belief, that through adorable mercy, he departed to his eternal rest,

"Where saints and angels round the throne
For ever sing, Thy will be done."

HANNAH BISSELL, 63 7 11 mo. 1872
Charlbury, Oxfordshire. Wife of Charles
Bissell.

MARY BISSELL, 76 20 8 mo. 1873
Reading. Widow of James Bissell.

RACHEL JACKSON BLAIN, 38 9 9 mo. 1873
Woodlands, Hooton in Cheshire. Wife of John
Blain.

ALBERT BOWRON,	21	22	11 mo.	1872
<i>Sunderland. Son of John George and Ellen Bowron.</i>				
WILLIAM Box,	58	14	9 mo.	1873
<i>Woodland Mount, Nortonthorpe near Huddersfield.</i>				
REBECCA BRADY,	65	6	8 mo.	1873
<i>The Limes, near Barnsley. Wife of Edward Brady, sen.</i>				
SOPHIA BRAY,	68	29	12 mo.	1872
<i>Tywandreath, near Austell, Cornwall. Widow of Joseph Bray.</i>				
ELIZABETH BRAY,	48	19	5 mo.	1873
<i>Plymouth. Wife of William Bray.</i>				
MARY ANN BREWERTON,	74	15	3 mo.	1873
<i>Ipswich. Widow of Thomas Le Gay Brewerton.</i>				
CHARLES BROCKBANK,	25	28	7 mo.	1873
<i>Birmingham. Interred at Settle. Drowned in the river Tay, at Aberfeldy in Perthshire.</i>				
MARY BROOK,	40	21	5 mo.	1873
<i>Halifax. Wife of William Brook.</i>				
CHARLES BROWN,	86	20	10 mo.	1872
<i>Halstead, Essex.</i>				
MARY BROWN,	50	28	9 mo.	1873
<i>Leicester. Died at Sibford.</i>				
JOHN JESPER BULL,	73	16	3 mo.	1873
<i>Died at Fairmount, Indiana: formerly of Great Tey, near Coggeshall.</i>				

WILSON BURGESS,	68	29	12 mo.	1872
Worcester. An Elder.				
HANNAH BUSBY,	67	17	7 mo.	1873
West Derby, Liverpool. Wife of Daniel Busby.				
JANE FRYER CAPPER,	61	10	8 mo.	1873
Birkenhead. Wife of Jasper Capper.				
THOMAS CARRICK,	57	27	5 mo.	1873
Moss Side, Manchester.				
SARAH CARSON,	75	8	3 mo.	1873
West Derby, Liverpool. Widow of Thomas Carson.				
FREDERICK SEYMER CASH,	7	8	8 mo.	1873
Gloucester. Son of Frederick G. and Martha Cash.				
EDWARD HAROLD CATCH-				
POOL,	1 $\frac{3}{4}$	27	1 mo.	1873
Reading. Son of Richard Davison and Sarah Catchpool.				
CATHERINE B. CHANDLEE,	1 $\frac{1}{2}$	11	2 mo.	1873
Dublin. Daughter of William and Elizabeth Chandlee.				
MARY CHAPMAN,	86	14	5 mo.	1873
Cotherstone. Widow of Thomas Samuel Chapman.				
ROBERT CHARLETON,	63	5	12 mo.	1872
Ashley Down, Bristol. A Minister.				
Although a memoir of this beloved Friend,				

as well as shorter biographical sketches,* have been published, it is believed that some record of the life and Christian walk of one, so well known personally or by name to many of the readers of the *Annual Monitor*, will be acceptable to them.

He was the son of James and Elizabeth Charleton of Bristol, and was born in the year 1809. He was from childhood trained in "the nurture and admonition of the Lord;" and was doubtless largely indebted to his mother's watchful care and love, for the formation of the principles which marked his after life. His natural disposition appears to have been peculiarly amiable and guileless, straightforwardness and transparency of character being early manifested; these traits are vividly recalled by a dear friend, who knew him well when residing for two winters in the years 1822 and 1823 with his parents in the south of France.

A work of divine grace, early (it is believed) begun in his heart, fostered and gradually matured those qualities, which shone so conspicuously in the ripened development of his Christian life.

* See pamphlet by his friends Dr. Ash and J. S. Fry, published by Harris & Co.: including his "Brief Thoughts on the Atonement," and "Lecture on the Protestant Reformation in England."

His beloved mother was removed by death in 1826 at Penzance, where the family had chiefly resided for the benefit of her health for the two or three preceding years. The reverence and affection with which he cherished her memory, evinced his strong appreciation of her maternal character and influence.

After a time spent at Bath with Henry Fowler Cotterell's family in acquiring a knowledge of land-surveying, he entered upon business in the neighbourhood of Bristol; in which he continued until the year 1853, and in this sphere soon exhibited those qualifications for philanthropic and religious effort, which characterized him during the remainder of life. His concern for the well-being of those in his employ, and of the population around them in the district of Kingswood, and his engagements as a First-day School teacher, early brought to his view the great importance of the Temperance movement, and he was one of the *pioneers* in the cause of Total Abstinence; which became about this time a leading question amongst some earnest Friends and others in the city of Bristol. Those of his addresses on this subject which have been preserved, give abundant evidence of the fervour of feeling, as well as of the strong good sense,

which he brought to bear upon it. One of these addresses was delivered very soon after the occurrence of an affecting event,—the loss of his only two brothers by shipwreck off the coast of America: but his natural feelings did not prevent his responding to what he believed to be a call of duty. It is well remembered by one who was acquainted with them, in what high estimation he was held by his two younger brothers, for his Christian uprightness and consistency of conduct.

About the year 1830, his religious views appear to have been deepened and enlarged by the perusal of the works of Archbishop Leighton, and other contemporary writers. Next to the sacred volume, which he had been accustomed from his youth reverently to read and study, and which became more and more precious to him as life advanced, these were amongst his favourite authors; whilst he prized the perusal especially of the later biographies of members of the Society of Friends. From this period may be dated a growing clearness in his perception of gospel truth; and although for some years his natural reserve was but little broken through on religious subjects, yet his labours on behalf of others appear to have been increasingly prompted, by a sense of the exceeding costliness of the price with which

he had been bought through a Saviour's love,— and of the value of immortal souls.

At several intervals in the years 1841, 2 and 3, he accompanied Samuel Capper in his religious visits to Ireland, to aid in the arrangements for his tent meetings ; and on subsequent occasions he was his ready and efficient helper. To these seasons of spiritual privilege he was wont to recur with feelings of grateful satisfaction in after years. Although he did not himself exercise a gift in the ministry until about the 50th year of his age, he has been heard to remark, that probably his mouth would have been opened at a much earlier period of life, had he not imbibed views respecting the nature of the ministry, and the call to it, which produced a deterrent effect on his mind.

His father's second marriage was a union fraught with blessing, and Robert Charleton ever cherished an affectionate regard for his step-mother,* with whom he continued to reside after his father's decease until his own marriage in 1849.

After this event his philanthropic engagements were scarcely diminished, whilst, with

* See memorial of Elizabeth Charleton in the *Annual Monitor* of 1868.

characteristic faithfulness to duty and feeling, he fulfilled the family and social claims which his change of position brought with it. Although, as has been said, there was up to this period considerable reticence as regards his religious experience, his correspondence previous to his marriage instructively shows the very humbling views which he took of his own spiritual condition ; whilst his faith was firmly fixed on the one and only foundation—Christ Jesus ; and he might be truly described as “fruitful in every good work, and increasing in the knowledge of God.” The cause of Peace had long enlisted both his warm interest and active effort, as well as that of Education : which he liberally supported, especially in his own city and its neighbourhood, and to which he gave largely of his time and attention. In the formation and progress of the Friends’ Foreign Missionary Association he took a lively interest, encouraging its devoted labourers on their going out, and maintaining a cheering correspondence with them in their distant field of service. He cherished a warm and prayerful concern of mind, especially on behalf of those labourers in Madagascar, who had consigned to the parental care of himself and his wife their beloved children. And we note the providential

leading of their Heavenly Father in bringing these dear Friends to England, though under failing health, in time to partake of the society of their brother in Christ during the last weeks of his course on earth, and to join the company of mourners at his interment.

Robert Charleton's active benevolence was ever finding new objects, not only in the line of public usefulness, but in the more private course of sympathy and help to individuals; seeking to carry out the precept—"As we have opportunity let us do good unto all men, especially unto them who are of the household of faith."

Whilst sincerely attached to our own Society, his catholic principles led him to hold out the hand of Christian fellowship, to all who loved the Lord Jesus Christ in sincerity; and many we believe could testify to the value of his cheering words of encouragement and sympathy. Whether with the labours of ministers in his own Society or in other churches, or the no less arduous engagements of the City missionary, or the Gospel and Temperance labourer of the Bethel,—with the earnest workers in the various branches of moral reform, or the devoted Sabbath school teacher,—with the conspicuous service of a George Müller, in whose institutions he took

deep interest, or in the mission field at home and abroad,—the flow of prayerful sympathy, and of brotherly counsel and encouragement, was ever warm and fresh. Watchfully sensible of his responsibilities as a steward of possessions entrusted, as well as of other talents bestowed, he was ever ready with liberal hand to respond to appeals for pecuniary aid ; and whilst he largely obeyed the precept, “let not thy left hand know what thy right hand doeth,” many of his munificent gifts and more regular contributions were well known.

In the winter of 1854, Robert Charleton accompanied Joseph Sturge and Henry Pease on a pacific mission to the Emperor of Russia ; and in the summer of 1858, Robert Forster and himself, accompanied by Francis James Fry, visited Petersburg, Finland, Sweden, and Denmark, as a deputation to present a “*Plea for Liberty of Conscience*,” addressed to the Governments of Europe, which was adopted by the Yearly Meeting in London two years previously. Besides performing these distant journeys,* he visited some of the continental cities on the occasion of Peace Congresses, &c. ; but his engagements in the more direct service of the

* See letters published in “*Memoir*.”

gospel, after he was recorded as a minister, were confined to different portions of England and Ireland, as one of the Yearly Meeting's Visiting Committee. His services on these occasions, both in public and in private, appear to have been very acceptable to his friends; and we believe he found a warm place in the hearts of many where his lot was cast, especially amongst the young.

His labours in the gospel, and, we may add, his pastoral care within the limits of his own Quarterly Meeting were much valued, whether in the larger or smaller congregations, or exercised in the more private gatherings at his own house and elsewhere. Much of fervour and unction attended his ministry, and marked his offerings in supplication and thanksgiving, especially as he approached the end of life.* His attendance of meetings for worship and discipline was, throughout life, diligent and punctual, and whether engaged in the silent exercise of spiritual worship, or in the proclamation of the unsearchable riches of Christ, his reverent earnestness of soul was strikingly manifested on these occasions.

* We would refer our readers for a just and comprehensive description of his ministry, to the "Testimony" issued by his quarterly meeting, and to some notes from memory given in "The Memoir."

His conversation in private life, or amongst comparative strangers, was marked not only by superior intelligence and sound judgment, but by the evident desire that it might be profitable as well as interesting, whilst of later years the gospel theme of the preciousness of redeeming love was uppermost. His visits to the sick and dying bed, or to the house of mourning were peculiarly welcome. He seemed to partake in them largely of the spirit of the Divine Master, whom he so much loved, and whose footsteps he humbly sought to follow.

Whilst he cherished a lively sense of gratitude for outward blessings, and could enjoy at times with keen relish the beauties of nature and the surroundings of his pleasant home, he was prompt and untiring in the fulfilment of every claim upon his time and energies, to the close of life.

During a considerable period before his death a serious malady gained ground, causing no little inconvenience to himself, and anxious solicitude to his friends. His life appeared to be prolonged for seven added years by a successful surgical operation, but he was not long free from a return of the disorder. Throughout the various phases of this trial however, his Christian submission and faith and hope shone brightly; and with

faithfulness and diligence he continued to fulfil every apprehended call of duty, as strength permitted.

His medical attendant was much impressed on their return journey from London, when the operation above referred to had been advised as the only means of saving life, with the deep earnestness with which he expatiated upon the glorious hope set before the believer in Christ, and the reality of those heavenly joys of which some foretaste appeared to be granted him. On the night preceding this critical event, he appears to have held such blessed communion with his God and Saviour, and to have had so sustaining a sense of His presence, that he recurred to it emphatically, as "a night much to be remembered unto the Lord." The weeks of confinement to his room which followed, and other similar occasions of retirement, were prized by him as seasons of spiritual rest and refreshment, and as times of cheerful occupation in reading, or with his ever busy pen. At the close of this sketch extracts are subjoined from his correspondence at these and other times, which supply in part the absence of a diary.

On one occasion, about two years prior to his decease, before rising in the morning, he

spoke to the following effect:—"When I saw Dr. Pattison five weeks ago, he said it was possible the ailment might be very slow in its progress, might go on for years; but I am very sensible that since then it has made more rapid progress; and under these circumstances what an unspeakable comfort it is to know, that I have not followed cunningly devised fables in having all my hope centred on my Lord and Saviour,—on His all-atonning blood, and on His prevailing intercession! I feel how unworthy I am, but how does all else sink into insignificance compared with this blessed hope!"

At other seasons of wakefulness at night, which were frequently his experience, under the pressure of absorbing claims on his thoughts and feelings, he could often, it is believed, adopt the language of the Psalmist, "My meditation of Him shall be sweet, I will be glad in the Lord." He often dwelt with gratitude on the merciful absence of the suffering usually attendant on his disorder. From time to time feverish attacks prostrated him for a few days, and one of these was at length the summons to his heavenly rest.

He had previously enjoyed a visit from his friends Louis and Sarah Street, on their return from Madagascar; and was actively occupied

with the usual claims on his attention, until within a few days of the close. Even in the chamber of sickness, when some abatement of the feverish symptoms took place, he was employed in signing cheques for benevolent objects; and some of his latest thoughts with regard to temporal concerns, appeared to be in the direction of sympathy and help for others. In quiet intervals he was comforted by listening to portions of scripture, read to him at his own request by his beloved wife; amongst which were the 1st and 2nd chapters of Ephesians, and several Psalms, especially the 121st.

On the day before his death he had an intense longing for water, and several times said, "Oh! give me some of David's water!" On being asked whether this longing did not make him feel all the more how beautiful are the words of the 23rd Psalm, he emphatically replied in the affirmative. Soon afterwards he offered a petition, in which he alluded to the possibility of his removal being sudden, and as if in view of this he prayed especially for his beloved child, also alluding to his dear wife. It does not, however, appear that he had any distinct impression as to the fatal termination of the attack, and even after having prayed thus, he remarked to his medical attendant

that he thought he might get through it. In the course of the night, which was chiefly passed in sleep, he quoted the words—" who was delivered for our offences and was raised again for our justification :" adding, " what a price ! too great, too costly ;" and at another time alluded, with earnest emphasis, " to the name which is above every name." About fourteen hours before the close unconsciousness came on, and he gently drew the last breath without a struggle, about two o'clock on the morning of the 5th of Twelfth month.

Thus tranquilly did this beloved one pass away from earth, and enter, we undoubtfully believe, upon the glorious inheritance of the saints in light ; for which, through redeeming mercy, he had long known a blessed preparation—" through the washing of regeneration and renewing of the Holy Ghost."

May this simple and brief record of one, the lineaments of whose Christian character it is difficult fully to pourtray, speak the encouraging language to not a few :—" whose faith follow, considering the end of his conversation ; Jesus Christ, the same yesterday, to-day, and for ever."

(*Extracts from Robert Charleton's Letters.*)

“THE JOY OF THE LORD IS YOUR STRENGTH.”

Ashley Down, Sixth month, 30th, 1866.—I cordially concur with thee in the sentiments expressed in thy letter, as to the personal experience of believers in our blessed Lord. While with unsatisfied desires after something to make them happy, the multitude are continually saying, “who will show us any good?” the humble Christian will devoutly pray, “Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than in the time when the corn and the wine increased.” And whether this *gladness* be consciously experienced in large measure or not, it is a precious evidence of the work of the Holy Spirit in the heart; if there be produced in our minds such a *true taste* for things that are excellent, that we desire and long for the lifting up of the light of the Lord’s countenance upon us,—(that is, the blessed experience of His pardoning love and mercy in Christ Jesus,)—*more* than the increase of corn and wine, or any other temporal good.

I think there is much that is *very practical* in the words, “the joy of the Lord is your strength.” (Nehemiah viii. 10.) In whatever

degree the eyes of one's understanding are enlightened to a true perception of the *graciousness and benignity* of the Divine character, specially as these attributes are made manifest to us in the gospel of His dear Son, thereby enabling us *to rejoice in the Lord*,—very much in the same degree shall we know an increase of *strength*, enabling us through Him to resist the temptations of our soul's great enemy, and patiently to bear the trials and afflictions, whether spiritual or outward, which our Heavenly Father sees meet to appoint for us, in infinite *love* not less than infinite wisdom. The connexion between joy in the Lord and the increase of our spiritual strength, is a profitable subject for meditation. “These things have I spoken unto you,” said our blessed Redeemer, “*that My joy may remain in you, and that your joy may be full.*” And if His joy thus remain in us, we shall know something of what it is to be “*strong in the Lord, and in the power of His might,*”—though in ourselves very weakness. Dost thou remember the beautiful verse by Dr. Watts?

“ The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
And walk the golden streets.

Then let our songs abound,
Let every tear be dry,
We are marching through Immanuel's ground
To fairer worlds on high."

ABOUNDING MERCY.

Eleventh month 25th, 1866.—My dear friend, I agree with thee in thinking that we, for the most part, sustain loss by not dwelling, as it would be profitable to us to do, on the *abounding mercy* of which we have been made partakers,—on the contrast between our state by nature, and what God's free grace has made us to be.

In the 26th chapter of Deuteronomy we read, that when the people brought the basket of first-fruits as an offering to the Lord, they were to say, by way of setting off the Divine bounty which had brought them into a land flowing with milk and honey, "a Syrian ready to perish was my father, and he went down into Egypt to sojourn there, &c. :" and the command presently follows, "and thou shalt rejoice in every good thing which the Lord thy God hath given to thee." This rejoicing was heightened, by contrasting their former bondage in Egypt with the liberty which they now enjoyed in the promised land, surrounded by all its varied blessings. And in the same spirit, and for a simi-

lar purpose, the apostle exhorted the Ephesians to “remember that at one time they were without Christ, strangers from the covenants of promise, having no hope, and without God in the world : but *now* (said he) in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.”

The habitual remembrance of these things would be fitted more than almost any thing else, not only to awaken in our hearts feelings of devout gratitude to Him to whose free grace we owe this rich blessing, but to quicken and keep alive in our souls more earnest desires, that we may be enabled to “walk worthy of the vocation wherewith we are called,” and be sharers in the glorious privilege of being “followers of God as dear children.”

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THE GREAT NAME GLORIFIED.

Second month, 26th, 1867.—When our blessed Saviour was very nearly come to the great and mysterious conflict with the powers of darkness, and was about to bear our sins in His own body on the tree, He said :—“Now is my soul troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. *Father, glorify Thy name!*” And

we can hardly find any point of resemblance, in which the poor servant would more desire to be like his blessed Master, than in the ability reverently to adopt this petition as his own, and say—"Father, glorify Thy name."

Generally speaking, I do not think it wise or profitable, to be too anxiously looking for what we call evidences of grace in our own hearts. It is better to adhere to the Apostolical counsel to be "looking unto Jesus." But if there were any point of Christian experience to which I should attach *especial* value, it is in the ability to look up to our Father in heaven, in the light of His reconciling love and mercy in Christ Jesus, and say—"Father, glorify Thy name!" What a wonderful and glorious transformation is here! For poor sinners and rebels such as we were by nature, desiring only, like Adam, when under the pressure of conscious guilt, to *hide* as it were from His all-seeing eye,—for us to be *so made nigh* by the blood of Christ, *so reconciled* to God by the death of His Son, that in the true spirit of *adoption* we can ever draw near and say—"Father, glorify Thy name!"

Second month, 27th.—I wrote the above last evening, being drawn out by the nature of the subject beyond my expectation: but I wish thee

to think of me as at the farthest possible remove from one who has "already attained." I truly feel myself to be not only compassed with infirmity, but such infirmity as to prompt me to say with Peter, "Wash not my feet only, but also my hands and my head." What an unfathomable mercy, that for such uncleanness such a Fountain is provided, that we may wash and be clean!—for such sinners, such a Saviour! * * * In the mercy and love of our Heavenly Father, even the very *slips and failings* of His children are so over-ruled as to be made to *work together for their good*; teaching them more and more to distrust themselves, and more and more entirely to lean on Him, both for righteousness and strength. Thus it is seen that they do not stumble that they should fall, but rather that they should henceforth walk with greater care and firmness, as was conspicuously the case with Peter.

TRUE BELIEVING.

Seventh month, 22nd, 1867.—It is a truly blessed experience to be enabled to entrust all our concerns—those relating to the body as well as to the soul, those relating to time as well as to eternity,—to the tender care of Him who graciously condescends to care for us. * * * I

cordially concur in thy view, that "*only believe*" implies much more than an outward knowledge of Jesus. It implies such a view of His power and love, as enables us to *trust* in Him, to come with all our burdens and cares and sins, and cast them on Him. To enable us to do this, there must be some knowledge of His power and grace; though the knowledge of Jesus possessed by the soul that comes to Him for salvation may *at first* be very small, compared with those further discoveries which He condescends to make, of the breadth and length, and depth and height of that love which yet is felt to pass all knowledge.

CHRISTIAN GRACES.

Tenth month, 15th, 1867.—I heartily concur in thy remark, the purport of which is, that the *graces* of the Spirit are more important than spiritual *gifts*. It is better for us to grow in true humility and lowness of mind before the Lord, in the renunciation of self, and in the giving up of our wills to the Divine Will,—in thankful submission to all the appointments of His providence, and in a willingness to be anything or nothing, just as He may seem fit; as the hymn beautifully expresses it—

“Careful less to serve Thee much,
Than to please Thee perfectly.”

Such an experience indeed is better evidence of a true growth in grace, than any enlargement of spiritual gifts possibly could be.

RENUNCIATION OF SELF.

Twelfth month, 25th, 1867.—There is no portion of Christian experience which I feel to be more salutary than that pointed out in thy letter—being nothing in ourselves, and having our own wills brought into subjection and conformity to the will of God; to be so united by faith to Christ our Saviour, that we may partake of the blessed assurance which fell from His own sacred lips—“Because I live, ye shall live also.” There is also a beautiful parallel in 2 Cor. xiii. 4, between the experience of the Redeemer himself, and all true believers in His name: “for though He was crucified through weakness, yet He liveth by the power of God. We also are weak in Him, but we shall live with Him by the power of God.”

It is a great thing also to be delivered from a spirit of selfishness or self-pleasing, not only in temporal things, but in spiritual things also; to learn with the Apostle *to be abused* as well as *to abound*,—to be instructed both to be *full* and to be *hungry, &c.* :—to learn to follow Christ, not for the loaves and fishes of spiritual consolation, but

from sincere love to Him, and devotedness to His service. At times He condescends to fill the soul of the believer with such a sense of His pardoning love and mercy, such a sense of the unsearchable riches of His grace, as to enable him to say—"I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love." At other times the believer is led, it may be, through paths of spiritual dryness and desertion, and made painfully to feel his own emptiness and barrenness; and in the absence of the sensible consolations of the Spirit may be led rather to say—"By night on my bed I sought Him whom my soul loveth: I sought Him, but I found Him not." But through all these fluctuations of spiritual experience, our desire must be rather to *Christ himself* than to the *gifts* which He bestows, and we must learn—

"To take the cup His sovereign wisdom gives,
And say, or strive to say, Thy will be done."

Whilst writing these things, I feel also the importance of our not being unduly absorbed by what may be called the *contemplative* part of religion, but of rather seeking (as I know is largely thy experience) to partake of the privilege of *working*

for Christ, of pointing sinners to the freeness of His grace, the virtue of His atoning blood, and the wonder-working power of His Spirit, to deliver them from the bondage of corruption into the glorious liberty of the children of God.

* * * * *

How rapid and ceaseless is the flight of time ! a few days more will bring us to the close of another year ; and to some of us the now closing year has been a more than commonly eventful one. In the retrospect of its course, and of all the mercy and love by which it has been signalized, may we not thankfully set up our Ebenezer, and acknowledge that “ hitherto the Lord hath helped us,” and confidently trust that

“ He who has helped us hitherto,
Will help us all our journey through,”

And that having loved His own which were in the world, He will continue to love them unto the end.

SMALL MEETINGS, &c.

Second month, 29th, 1868.—Through the Divine favour my health has continued very good through the winter ; and I am now able to get through nearly the same amount of exertion as before my late illness. My wife and I

have lately spent several First-days in visiting some of the small country Meetings in this neighbourhood, and (as far as the time admitted of it) calling on the Friends composing them. It is a comfort to feel enabled on such occasions (though it be in great weakness) to speak of the preciousness of a Saviour's love, and of the infinite riches of God's pardoning mercy through Him; as well as to offer a word of expostulation to the luke-warm, and of encouragement to the timid and desponding. * * * It has also lately fallen to my lot to attend several funerals, some being those of Friends whom I had visited during their illness. It is instructive to see how, when brought face to face with the great realities of the eternal world, the spiritual vision becomes cleared, both as to the sinfulness of sin and the need of an atonement for sin, such as that provided for us in the gospel of the grace of God.

CHASTENING AS WELL AS JOY.

I desire to profit by thy remarks on the importance of our seeking so to *realize* our privileges under the gospel, as to cherish the spirit of thankful joy. Thy views are fully borne out by the words of our Saviour, "these things have I spoken to you, that My joy may remain in you,

and that your joy may be *full*." This is not inconsistent with that other truth uttered by our Lord *at the same time*, "in the world ye shall have tribulation;"—nor does it contradict the Apostolic declaration, which embodies a truth to which I believe there is no exception, "whom the Lord loveth, He *chasteneth*." And though such "chastening for the present is not joyous, but grievous," yet considering the blessed fruits which it is designed to yield to those who are exercised thereby, the humble Christian will thankfully accept the discipline, as appointed for him by a gracious Heavenly Parent; remembering the words, "if ye endure chastening, God dealeth with you as with *sons*." The glorious privilege of sonship, or "*adoption*," should fill the heart of the believer who enjoys it, not only with humble thanksgiving on his own account, but with grateful desires that he may be enabled to commend to those around him the love and service of that Saviour, who has become so unspeakably precious to his own soul.

"THE LORD JESUS BE WITH THY SPIRIT."

First month, 4th, 1870.—At our meeting last First-day morning, (the first meeting in the year) I ventured to tell my friends, that the concluding

words of Paul's Second Epistle to Timothy, "the Lord Jesus be with thy spirit," had appeared to me to comprehend all that our highest aspirations could reach to, in desires for ourselves and for one another, at the opening of another year. That whatever may be our experience of joy or sorrow, prosperity or adversity, as it relates to outward things, through the course of the coming year,—yet if we are privileged to realize the blessedness of the Lord Jesus Christ being with our spirits, all will be emphatically *well*. This is the same blessing that is implied in the words, "*that Christ may dwell in your hearts by faith*," or in our Lord's own gracious words of Divine condescension, "*abide in me, and I in you*;" and if so, then "*because I live, ye shall live also*."

Now if, in remembering that it is "*by faith*" we must be made partakers of these rich blessings, our minds sink into discouragement in view of the feebleness of our poor faltering faith,—let us remember also, that true saving faith is the *gift* of God, that Christ said, "*no man can come to Me, except the Father that hath sent Me draw him*." Instead therefore of vainly striving by an effort of our own, or straining our own feelings, to work up our minds into a more lively faith, let us rather yield our hearts to the *secret gentle*

drawings of that Spirit, whose office it is to take of the things of Christ, and *show* them unto us: giving us to see, as man cannot do, our own part and lot in this matter, giving us to see, that to us, (all unworthy as we are,)—*to us*, even *to us*, is the word of this salvation sent: enabling us with the eye of faith to behold Him (as the Apostles did when He was here on earth) as “the only begotten of the Father, *full of grace and truth.*” And He is *so* revealed to us, that out of his fulness, as an inexhaustible treasury, we all might receive, and “*grace for grace:*”—pardonning grace, renewing and sanctifying grace, restoring and upholding grace,—all that a God of infinite grace is waiting to bestow, all that the utmost need of a poor sinner can require.

ON HIS ILLNESS.

In the Tenth month of 1870, Robert Charleton writes on the increase of his disease—a cancer in the face—as only allowing him to attend the Morning Meetings on First-days: “ Yet, (he says) it is a remarkable fact that I am still spared all *acute* pain, and that my voice is but little affected in speaking. These are two very great alleviations, for which I cannot be sufficiently thankful. We cannot look into the future; but,

judging from present indications, the disease does not seem likely to come to a fatal termination speedily. There may possibly lie before me a great measure of bodily suffering; but I feel it to be a *signal mercy* to be able to leave the future (without anxiety as to what it may bring) to the gracious care of Him who has condescendingly promised,—‘ When thou passest through the waters I will be with thee, and through the floods they shall not overflow thee: when thou walkest through the fire thou shalt not be burned, neither shall the flames kindle upon thee.’”—Isaiah xlii., 2.

REMARKS ON 1 JOHN I., 7.

Ilfracombe, Eighth month, 9th, 1864.—My dear friend, * * * I do not think I could quite unite in what appears to have been the view of that excellent man John Fletcher (of Madeley), that the conscious presence in the heart of much indwelling sin must be looked on as a proof, that such sin has not been truly repented of. The truth is, that as we are favoured to advance in the Christian course, such an advance is accompanied by a clearer view of the sinfulness of sin, and a more self-abasing sense of our own vileness and unworthiness before God on account of it.

So that in the experience of the humble Christian who *is making real progress* in the way of holiness, there may be a constantly deepening sense of the power of indwelling sin, an increasingly earnest desire for, and striving after, deliverance from its power:—and above all, a more lively and heart-affecting sense of the preciousness of that blood which cleanseth from all sin.

Eleventh month, 7th.—In order to see the scope of the Apostle's meaning in 1 John I., 7, it is necessary to go back to the preceding verse, which declares that if any profess to have fellowship with God, whilst living in wilful sin, such profession is a delusion;—the true evidence of this blessed fellowship being, that all those who enjoy it are engaged to walk in the light. * * We can surely conceive of no higher attainment than that described by the Apostle, “walking in the light, as God is in the light.” Indeed had we not this authority for the employment of such language, we should have shrunk from it, as too presumptuous for poor, frail, erring creatures such as we are;—but to whatever extent any of us may, by the grace of God, be enabled to “walk in the light, as He is in the light,” it ever is and must be “*the blood of Jesus Christ His Son*, that cleanseth us from all sin.”

I cordially concur in thy remarks on the importance of definitely seeking for, and depending upon, the Holy Spirit's gracious aid in every step of our Christian course. It is through the Holy Spirit alone, that we can know the fulfilment of that most precious declaration concerning the Father and the Son, "if a man love Me, he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him." John xiv., 23.

REMINISCENCES.

Bristol, Fourth month, 6th, 1869.—My dear friend, * * * I think nothing can ever efface from my recollection the impression left by our sweet visit to Camborne in the autumn of 1862, when thy dear father specially brought under my notice Charles Wesley's hymn—"Come, O thou traveller unknown." One of the stanzas seemed to me unsurpassed in beauty and scriptural fulness :

"I know Thee, Saviour, who Thou art,
Jesus, the feeble sinner's friend ;
Nor wilt Thou with the night depart,
But stay and love me to the end.
Thy mercy never shall remove,
Thy nature and Thy name is love."

It was not merely the beauty and scriptural character of the poetry that impressed me, but chiefly the precious sense of its applicability to thy dear father's own condition and experience. And then he drew out of his waistcoat pocket that little gem of poetry—" *The Last Words of Samuel Rutherford*"—in which he appeared to find peculiar pleasure. His own words were few; but there was an unction and savour about them that seemed to me to show plainly that he "*had been with Jesus.*"

There are very few incidents in my life to which I look back with more hallowed feelings than to that visit to Camborne, and on the following days to Penzance and Marazion; places with which when a boy I was very familiar, but which I had not visited for a long course of years. In the burial ground adjoining the little Old Meeting House at Marazion, lie the mortal remains of my own dear mother, deposited there in 1826, but not visited by me during the long interval between 1826 and 1862. * * When I began this note, I had no idea of being led into these reminiscences so much in detail; but for us occasionally to review the love, the mercy, the spiritual refreshment which we may have been permitted to enjoy together, seems to be in

harmony with the spirit of the ancient command, “Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness.” And perhaps there are few portions of the “*way*” on which it is more natural for us to dwell, than a spot here and there, where we have been privileged to encamp for a season, as beside an Elim of wells and palm trees, and where, through abounding mercy, the desert itself has been made almost to “blossom as the rose.”

MARY CHAYTOR, 86 24 12 mo. 1872

Monkstown, Dublin. Widow of Joshua Chaytor.

ELIZABETH CLARK, 76 24 10 mo. 1872

Worcester. Wife of Samuel Clark.

JOSEPH CLARK, 78 15 12 mo. 1872

Southampton. Died at Bury St. Edmunds.

An Elder.

FREDERICK CLARKE, 27 26 4 mo. 1873

Rotherham, near Sheffield.

ELIZABETH CLAY, 97 24 5 mo. 1873

Rastrick, Brighouse. Widow of John Clay.

This aged Friend was born at Hull in 1776, of a family remarkable for longevity, many of them having approached their ninetieth year, and some exceeding it. She settled in Rastrick on her marriage, and survived her husband thirty years. Diligent at meetings as long as she was

able to attend, and known to all her acquaintance as a kind Friend and a cheerful, bright Christian, while many things about her changed and passed away, she was kept in the simplicity of truth.

ALBERT JAMES CLOAK, 11 2 10 mo. 1872

MARY CLOAK, 23 13 10 mo. 1872

Nottingham. Children of James and Eliza Cloak.

JOHN COLLINSON, 66 25 1 mo. 1873

Cheetham, Manchester.

GERTRUDE CRANSTONE, 3½ 31 3 mo. 1873

Hemel Hempstead. Daughter of William Henry Cranstone.

RICHARD CROSFIELD, 77 19 8 mo. 1873

Ratby, Leicester.

ANN CROSLAND, 72 20 4 mo. 1873

Bradford, Yorkshire. An Elder.

HANNAH CROSS, 77 24 1 mo. 1873

Head Gate House, Colchester.

JANE CUDWORTH, 18½ 12 6 mo. 1873

Darlington. Daughter of William and Mary Cudworth.

SARAH ELLEN CURTIS, 42 15 5 mo. 1873

Alton.

MIRIAM DALE, 1½ 4 11 mo. 1872

Bessbrook, near Newry. Daughter of James and Eliza Dale.

ANN DAVIES,	80	5	3 mo.	1873
<i>Everton, Liverpool.</i>				
JANE DAVY,	40	10	3 mo.	1873
<i>Chorlton, Manchester.</i> Wife of Joshua Hopkins Davy.				
THOMAS DAVY,	55	15	8 mo.	1873
<i>Crumpsall, near Manchester.</i>				
SARAH DAWSON,	85	10	3 mo.	1873
<i>Leeds.</i> Widow of Miles Dawson.				
ELIZABETH ANN DAY,	38	12	12 mo.	1872
<i>Maidstone.</i> Wife of Joseph Day.				
SARAH JANE DEANE,	33	5	1 mo.	1873
<i>Reigate.</i>				
WILLIAM DENNING,	74	11	2 mo.	1873
<i>New Shildon, Bishop Auckland.</i>				
ELIZABETH DICKINSON,	58	8	10 mo.	1872
<i>Denby Dale, near Huddersfield.</i> Wife of Uriah Dickinson.				
EDWARD LADD DIX,	48	23	2 mo.	1873
<i>Haverhill, Suffolk.</i>				
WILLIAM DOCWRA,	72	8	2 mo.	1873
<i>Stanford Rivers, Romford.</i>				
JOHN DODSHON, JUN.,	35	31	5 mo.	1873
<i>Emerald House, Leytonstone.</i>				

In early life the subject of the following brief notice manifested great sensibility of mind, accompanied by much vivacity and quickness of

perception. It is believed that he was, even in childhood, the subject of frequent visitations of Divine love, and no stranger to the Saviour's warning and wooing voice. Many of his letters from school evinced unusual thoughtfulness, and a maturity of mind much beyond his years. He appears to have been often deeply affected by the communications of various ministers, who visited Ackworth School whilst he was a scholar there, and especially by those of our dear friends Eli and Sybil Jones from America, in the year 1853. His young heart seems to have been very seriously impressed by their communications, of which he sent home a full and accurate account.

It was his lot, in after life, to mix much with men greatly absorbed in business; and he was exceedingly jealous of being himself led away by an undue devotion to secular engagements, to the exclusion or neglect of things of higher importance. This was shewn in his diligent attendance of meetings both for worship and discipline; and he often spoke of his enjoyment of the little quiet gatherings of Friends in some of the country districts, where he delighted to spend his First-days, when on business journeys. Strongly attached to the principles of the Society of which he was a member, he often lamented

the apparent indifference of some of his own age to its business as carried on in meetings for discipline; and he frequently testified to the blessing he had experienced in attending them. In conjunction with other Friends, he took an active part in establishing an Evening Meeting at Wanstead, near his own residence; and it was ultimately a cause of much thankfulness and rejoicing to him, to live to see a large and interesting company of Friends regularly gathering for Divine worship, in their beautiful and commodious Meeting House at that place.

A long period of weakness preceded his decease, but he was enabled to rest in simple faith on the love of God in Christ Jesus. He knew the preciousness of prayer, and the infinite value of a Saviour's death and sufferings, and on that Saviour his hope and trust were firmly fixed. In some serious conversation with a near relative a little before his decease, he quoted with much earnestness the passage;—"Not by works of righteousness which we have done, but according to His mercy He saved us." That mercy was the ground of his hope.

Among his memoranda was found a note addressed to surviving relatives, in which, after expressing his wishes as to the future residence

of his beloved wife and children, he adds, "I desire that my children may be brought up as, and amongst Friends; and I do earnestly charge all my dear children that they do not, in any degree, become slaves to the riches, the pleasures, or the honours of this world,—but that they seek first of all to love and serve God." The final summons came suddenly, but it is believed found him prepared, and that (to use the words he loved to quote), "*justified by His grace*," he has entered into rest.

ANTHONY DOUTHWAITE, 82 26 6 mo. 1873

Darlington.

ELIZABETH DOYLE, 83 20 12 mo. 1872

Crimpleshamb Hall, Downham. Widow of Joseph Doyle.

MARY DRAYCOTT, 100 3 5 mo. 1873

Norwich.

JANE DRIVER, 72 22 1 mo. 1873

Westminster. Widow of Samuel Driver.

PHILIPPA DYMOND, 42 9 3 mo. 1873

Wilmslow, Cheshire. Daughter of the late John Dymond of Exeter, and Sarah Dymond now of Wilmslow.

One of the younger members of a large family, and continuing through life in the position of a daughter at home, there was not much in

the outward life of Philippa Dymond to make a history of it interesting to those beyond her home circle. There, she was always looked to as a clever, active helper in cases where practical skill was wanted ; and many have been her labours of love in the families of her brothers and sisters during times of emergency.

Her inward life was much hidden beneath a constitutional reserve ; but those most closely associated with her knew how sincerely she desired to answer the great ends of life here, to promote the glory of her Creator, the coming of the kingdom of her dear Redeemer, and the good of those around her. It seemed of late as though the way was opening before her for a little enlargement in "the work of faith and labour of love," particularly amongst the poor in her own neighbourhood ; many of whom have borne testimony to the value of her visits and ministrations to them. It appeared also to be her own apprehension, as well as that of her friends, that she was being prepared for further service in the Church, in which she esteemed it a privilege to have a little part ; which little she endeavoured to discharge faithfully, as to the Lord, and not unto men. But since it has pleased her Heavenly Father to call her away as at the noonday, it feels

as though the duty rested with survivors, to exhibit a little of the workings of her mind, laid open in her private journal found after her decease; in which her faith, the tenderness of her heart, the earnestness with which she yearned over the souls of others, and the holy communion she often enjoyed with her Lord and Saviour, are revealed.

Under date of Eleventh month, 1866, she wrote: "The earliest distinct religious impression that I remember, was when I was about four years of age. My dear mother had been talking to me, before I went upstairs to bed, on religious subjects suited to my infant capacity—probably on the need of being good, and on the life of happiness or misery hereafter. I remember after being left in bed, lifting up my heart very earnestly to the Lord that I might be taken to heaven when I die;—and immediately such a full, sweet answer came, with a sense of assurance that my prayer would be fulfilled: so full and abiding, that at no time since, even in moments of deepest discouragement, has my faith in its reality failed. With humility and fear I desire to record this great mercy, which has often been in my remembrance, but never yet been uttered to any one."

The following memorandum was made when

she was about fourteen years of age :—“ I hope I have done something this evening which I shall never undo again ; that is, I *hope* I have made a resolution to give up my whole heart to the Lord. May I never break my resolution ! But, alas ! how weak are we poor mortals, how apt to fall back into our own wicked state ! But may the Lord follow me all the days of my life with His goodness, and keep me in the straight and narrow way, which leadeth unto unspeakable peace and happiness, which the world can neither give nor take away.”

27th of Third month, 1848.—“ I am seventeen to-day. I may acknowledge, under a deep feeling of unworthiness and thankfulness, that the Lord has been pleased to visit me in His love. He has led me by streams of living waters, and I have tasted abundantly of His goodness. I hope and pray that I may be preserved from sin, that I may not offend my God, and that He will continue to extend His mercy towards me.”

Naturally possessed of strong powers of mind, her favourite studies, when she had passed from childhood into girlhood, were of a sober and abstruse kind. She enjoyed physical science, but philosophy and metaphysics were still more attractive to her. Some entries in her journal

at this and at a later period, refer to this subject : 1st of Second month, 1849.—“I find thinking about metaphysics, &c., makes me dull towards God. Oh, Lord, be pleased to order my thoughts according to Thy will !”

11th of Third month.—“Have been thinking too much of metaphysics lately. Had a wish in meeting to do the will of my God. A Friend soon rose, and answered my thoughts, that things that prevent our dwelling deep with God, things of human wisdom, &c., things of earth, must all be given up, and our hearts must be entirely devoted to the Lord, and He will fulfil all gracious promises to our souls.”

26th of Sixth month, 1856.—“Had a delightful view on awaking of the completeness, and excellence over all other works, of the finished work of Redemption.”

29th of Seventh month.—“Felt an earnest desire this evening that the Divine will and work may be fully accomplished in my heart, and that I may be enabled to give myself wholly to the Lord, under a view of the possibility of eternity being near, and my time short for serving Him in this world.”

17th of Tenth month.—“Have been renewedly sensible of the blessing of my dear Lord, and

have in some measure felt the inexpressible privilege it is that *He is my God* now and for ever."

Second month, 1865.—"How have I mourned over the rejection by some, of the true belief in Him who came into the world to suffer and die for our sins! It is one of the greatest mercies of my life, which calls forth gratitude, that I was preserved from falling into a similar error; when, in the midst of pursuing metaphysical studies, doubts entered, and I felt as if on the edge of a precipice. But the Lord was pleased to keep me from falling, and I afterwards found those studies tended to strengthen my belief, by enabling me to see the fitness and reasonableness of the great plan of salvation more clearly than before. But this was all by the blessing of God, who was pleased to touch my heart and enlighten my darkness; for which I thank Thee, oh, Lord, and desire afresh to consecrate my life to Thy service."

The last memorandum in the book bears the date 1st of First month, 1873.—"My desire for the new year is to keep close to Christ. I refrained from sleep last night until the hour had struck which closed the last year, and lay with my heart lifted up to Christ. * * * May I in the coming

year live in more faith, more spiritual clearness, more continual laying my all upon Christ, more complete acceptance of Him in *all ways*, and in more undivided thought when I come to Him in prayer!"

The illness which terminated the life of this beloved and valued member of the little home circle, though painful, was not supposed to involve danger to life. It is not known that she herself apprehended a fatal termination; though her mind was much occupied at one period of her illness with the subject of the midnight cry—"Behold the bridegroom cometh; go ye out to meet him:" accompanied with the comforting assurance that she would be gathered in, to the "marriage supper of the Lamb." In speaking of her sufferings one day, she remarked how light they were, compared to those which her Lord had borne for her; and at another time expressed that she felt "able to repose in the precious Saviour." Altogether unexpectedly to those around her, she passed from sleep into unconsciousness, and in less than two hours after, the spirit was gone into the unseen world.

JOHN ECROYD,

80 6 4 mo. 1873

Edgend, near Burnley.

HANNAH ECROYD,	69	16	7 mo.	1873
<i>Cannon Hall, Sheffield.</i> Widow of Benjamin Ecroyd of Bradford.				
MARY ANN EDWARDS,	74	23	3 mo.	1873
<i>Darlington.</i> Widow of William P. Edwards.				
EBENEZER EDEY,	60	8	7 mo.	1873
<i>Trembraze, near Liskeard, Cornwall.</i>				
MARY ELLIS,	87	13	10 mo.	1872
<i>Chipping Campden, Gloucestershire.</i> Died only eight days after her husband, John Ellis, aged 81.				
ROBERT ELLIS, <i>Leicester.</i>	76	7	4 mo.	1873
BAKEWELL ELLIS,	74	30	6 mo.	1873
<i>Castle Donnington.</i>				
ALFRED JOHN EVERETT,	24	6	10 mo.	1872
<i>Saffron Walden.</i> Died at Norwich.				
ROBERT EVERETT,	65	29	1 mo.	1873
<i>Coltishall, Norfolk.</i>				
PRISCILLA THOMPSON FAYLE, $1\frac{1}{2}$	29	3 mo.	1873	
<i>Limerick.</i> Daughter of George and Priscilla Fayle.				
JOSEPH FIRTH,	58	28	8 mo.	1873
<i>High Flatts, near Huddersfield.</i> Died at Harrogate. A Minister.				

This esteemed Friend, whose loss is greatly felt in his own Monthly and Quarterly Meeting, was the son of parents who were also in their

day highly valued for their work's sake: his father, Joseph Firth, being an active and approved Elder, and his mother, Hannah Firth, an approved Minister. Residing at Lane Head, seven miles from Huddersfield, their six children were brought up in the scenes of rural life, and in strict accordance with the views of Friends. The two sons went to Ackworth for education, where Joseph, the elder, remained exactly two years. As he grew up to manhood, he assisted his father in his business of land valuer, which business he afterwards carried on successfully on his own account: and by an extensive practice in the country round, he became well-known to all classes.

From early life he was careful to watch for the pointings of the Heavenly finger, and very guarded in word and deed to uphold the Christian profession he made. He early adopted the practice of abstinence from all intoxicating drinks; which, in such company as his business brought him into, subjected him to a good deal of ridicule: but when principle was at stake, he was earnest and watchful to uphold it, as in the sight of his Heavenly Father.

On his marriage with Sarah King of Rochdale, he settled at Carr Hill; and after the

decease of Mary, the widow of his uncle John Firth, in 1860, removed to Highflatts, where he continued to reside for the rest of his life.

In this apparently secluded home, Joseph Firth really found himself in a centre of extensive usefulness. Having, by continual intercourse, become personally acquainted with the people, knowing intimately their habits and way of thinking, he was able to exercise no small influence among them, which he aimed to employ for good. He was often successfully engaged as a peacemaker among his neighbours, or in families where variance had crept in. He was a man of observation and sound judgment; not carried away by superficial views, but truly liberal in acknowledging what he believed to be right. His mind was strengthened also by useful literature. He not only read, but entered into the spirit and purpose of the author; and thus, by careful study, was able to improve his somewhat limited education. It was his aim to advance and support sound principles in his intercourse with others, both in sentiment and in action; not by dictation, but by convincing argument. He was, therefore, often sought as a safe counsellor, and consulted as such: and whether it were in local matters, the improvement of highways, the edu-

tion of the rising generation, or in performing the duties of trustee, his services were greatly valued. Uniting gentleness with firmness, he was the stay of the First-day School in his own Meeting, and very helpful in the management and discipline of the Society generally. His house was always open cordially to entertain his friends. Standing contiguous to the Meeting House, it was a place of great resort at the Monthly Meetings which were held there twice in the year. It was the home of Ministers from a distance; and the Sabbath School teachers partook weekly of its hospitality. He was for ten years in the position of an Elder, and for five-and-twenty years a correspondent with the Meeting for Sufferings in London; besides serving thirteen years on the committee of Ackworth School.

We believe the root from which his services sprang, was a true love to God, and an abiding sense of having received much from Him,—as well as a conviction of Christian duty and responsibility. He accepted the Apostle's exhortation: "warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men: * * prove all things, hold fast that which is good." Gradually, a call to the ministry of the word opened before him. His religious life had

been growing with his growth; if much in hidden experience, yet seen by its results. He appreciated a spiritual exercise of soul in silent worship; he also valued true gospel ministry, whether from the anointed tongue of the learned, or the humble and sincere offering in few words and simple language. He once acknowledged the great effect produced on his mind in earlier life, in a meeting where only one sentence from the Psalms was spoken without comment, by a female minister from a distance: "The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea."

When at length in the Ninth month of 1869, he was recorded as a minister by Pontefract Monthly Meeting, in the following month he proposed with much feeling to visit the families in his own particular meeting of Highflatts, a concern which had been some months on his mind. The Friend who accompanied him, and united in this service, has still a lively remembrance of the welcome accorded in all those scattered homes, more than eighty in number, and of the comfort and edification graciously extended both to the visitors and the visited, under the uniting, cementing influence of Heavenly love. In three other meetings did the same

Friend more recently accompany him on a like service of *visits to families*, undertaken within the closing year of his life : and was greatly instructed to witness the manifest increase of his ministerial gift, according to the measure of grace bestowed upon him. His gratitude for the leading of the Divine hand from youth up, and his reliance on the Divine mercy for time and for eternity, are fresh in remembrance ; and are now recalled as a remarkable testimony, an evening thanksgiving, from one so soon to depart and be with Christ. His ministry, although never very lengthy, was spiritual and weighty, and was highly valued by the Friends in his own meeting ; as well as his fatherly care over the different members : and his reverence in prayer was a striking characteristic.

In attempting to keep an occasional *Diary*, with memoranda “penned in seasons of Divine favour, or times of depression and dismay,” he expresses his belief in the benefit of instrumental means in the Divine Hand ; but also “desires to record it as his faith, that without the immediate operation of the Spirit of truth, all contrivances of man, with all his ingenuity, are not able to raise us one iota nearer heaven.” A few scattered extracts may be useful to others, and exhibit in some degree the nature of his spiritual feelings.

Eleventh month, 9th, 1846.—“A time of favour and a renewal of covenant! I desire humbly to thank Thee, Almighty Father, for Thy goodness this morning. Be pleased to preserve me in watchfulness unto prayer, that my whole life and conversation may be acceptable before Thee: for without Thee I can do nothing, but am poor, weak, miserable and destitute.”

Eleventh month, 22nd. * * “I have much to be thankful for, in many peculiar blessings vouchsafed to me. O Thou who art boundless in mercy and goodness to Thy poor creatures, be pleased to preserve me in Thy fear and in Thy love, that I may be prepared, even yet, to be an instrument to Thy honour, and for the good of Thy church, whilst I live,—and be prepared to praise Thee through the never-ending ages of eternity. Amen.”

Twelfth month, 9th.—“Awoke under considerable discouragement of mind; but on sitting down quietly, felt comforted with the words, ‘*Did ever any one trust in the Lord, and be confounded?*’ ”

First month, 24th, 1847.—(First-day.) “Love unutterable!”

Ninth month, 20th.—“Have just returned from our Monthly Meeting at Barnsley, which

has been a time of remarkable favour, a time of renewal of faith, as I think I can experimentally say. We may have at times long to walk in difficulties, doubts and fears; yet to the sincere and honest seekers after the truth, light will in due time arise out of darkness to their joy and comfort."

Twelfth month, 20th.—"Monthly Meeting at Barnsley:—a time of lowness and depression, also a very small attendance. May I never be suffered to lose my confidence!"

Under the date of First month, 2nd, 1865, he penned the following: "'Keep close to Me, and I will help thee, and bless thee, and increase thy borders. I am thy righteousness, and thy exceeding great reward. Put thy whole trust in Me, and thou shalt never be ashamed.' These few words arose in my mind this morning, with such a full feeling of love and confidence and nearness to my Heavenly Father permeating my heart,—that I fully believed it to be a message from my Saviour for my encouragement, in the view of the trials that surround me just now. May I often thankfully refer to it, and accept it as such a message! But oh! my coldness and indifference and want of faith at times."

Fourth month, 5th, 1869.—"Felt this morning

the constraining influences of the Spirit, drawing out of the perplexing and hardening things of time ; which have of late been more burdensome than ordinary, and running at cross purposes :— matters requiring much thought increasing in number, taking up more time than perhaps I ought to give to them, encroaching on the time which should be devoted to the Good Master, the love of souls, and the winning of others into the path of holiness. May I be enabled to yield my heart more fully to this constraining love of Christ, in this my day of gracious visitation ; and be enabled to keep, by the power of Christ, the covenant entered into ; by His help to be more diligent in visiting the sick and the poor, and in keeping my heart open to these His precious visits, and less in the earth and the things of it. Help me, O my Father, to abide near unto Thee, and to be faithful in all things.”

First month, 3rd, 1872.—“ Was permitted free access to the Throne of Grace this evening, wherein I was enabled to plead as a child with its earthly parent, in a grateful loving spirit in remembrance of many mercies seen and unseen, and that I am kept alive as at this day : and I was again given to see that all my sins were removed from me, as far as the east is from

the west :—in which my soul was filled with love and gratitude to my Heavenly Father, and I was enabled to sing His praise. May I remember this in the day of depression and discouragement."

Fourth month, 8th, 1872.—“This morning was favoured with a very sweet sense of my Saviour’s presence, and was enabled to see more fully into the *mystery* of salvation by Him. Although I have long accepted by faith His salvation, believing my sins were washed away in His blood, yet I never saw so clearly before, His love to me, and to every other poor sinner who accepts Him. His death on the cross—His resurrection, &c.,—‘ for without shedding of blood there is no remission.’ I did not see it as an act appeasing God’s wrath upon the sinner, but as an act of boundless love ; as if He said to my soul, *I take all thy sins upon myself, I will be responsible for all the consequences thereof.* And my soul seemed to be filled with joy unspeakable. What a happy thought ! this being *freed* from all consequences ! It seemed to me to be an act of boundless love, both on the part of the Father and the Son. ‘ God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.’ ‘ He came not to condemn the

world, but that the world through Him might be saved.' ”

“ I have for some time been sorely tried by *suggestions* of unbelief on this particular. Although not disbelieving, yet sorely tempted with suggestions of how it could be? the enemy striking at the very root of the Christian faith, asking how it could be possible? that an act which took place 1800 years ago could affect the present, or the whole time back to Adam; and many other questions springing out of it. But I was enabled to *see through* all this, and this morning was presented a clear view of the wondrous provision made for our *necessities* in our blessed Saviour, dying that we might live,—shedding His blood,—‘ for without shedding of blood there is no remission.’ O, saith my soul, praise the Lord! magnify his name! who hath done wondrous things for those who will accept His offer of love. Would that all men could see, as I am permitted to see and feel His love! May I ever be enabled patiently to wait and quietly to hope in Him.”

Ninth month, 20th, 1872.—“ This morning was disposed to dwell on the changes that have taken place, with a disposition to melancholy and sorrowfulness of spirit: but was given clearly to see, that instead of giving way to this, it was

really my duty rather to number my many blessings, and recount the goodness, mercy and care of my Good Master, who has blessed me in numberless ways. O, Lord, help me to dwell in a more grateful and loving spirit."

Twelfth month, 27th, 1872. Weekday Meeting.—"The early half of the meeting dull and heavy, but not so much so as my meetings have of late been, through bodily infirmity and weakness. Was helped in the latter half to my own admiration and comfort, beyond what I could even think, both in supplication and testimony, on the words, '*Watch and pray.*'"

First month, 19th, 1873. (First-day.)—"Spent a happy day, ending very peacefully: being favoured with the presence of my loving Saviour."

Twentieth. (Second-day.)—"For want of more watchfulness got entangled to my great loss; but found a measure of peace, in afresh seeking to know the application of the blood which cleanseth from all sin."

Second month, 20th, 1873.—"The words of our dear Redeemer to the woman of Samaria, come up this day in my heart with much light and clearness: 'The water that I shall give him, shall be in him a well of water, springing up into life eternal:—and I was enabled to see how the

flowing forth from this spring of truth in one who is so favoured, *refreshes the soul*; again and again satisfying the thirst of such a soul; and I have often myself felt it to be so to my own soul. Thanks be to His blessed name or power."

Second month, 22nd, 1873.—“‘We are made more than conquerors, through Him that loved us.’ When viewing my great weakness, and entire inability to do anything of myself, I was greatly comforted by the above words springing up in my heart, and was enabled to lay hold upon them in a measure of living faith.”

For a year previous to his decease, our dear friend had repeated attacks of illness, but had rallied from time to time: and he much enjoyed an interval of improved health, when he was able to attend the Yearly Meeting in London. Though he did not go out much except to the different sittings, he felt greatly cheered and comforted by the proceedings. He thought he never had attended a meeting where he felt so thankful that he had been present, especially to witness the soundness of Friends in their testimony to the Divinity and Atonement of the Lord Jesus Christ. On the subsequent return of illness, he looked forward to the end with an earnest desire to be ready. At times of suffering from difficulty of

breathing, and feelings of great depression arising from disease of the heart, he would in the night quote passages from Scripture, "ye have need of patience, that after ye have done the will of God, ye might receive the promise," and "let patience have her perfect work :" also Rom. v. 3, "we glory in tribulations also," and our Saviour's words, "in your patience possess ye your souls." He was fond of Newton's hymn, "I asked the Lord that I might grow, &c."

On the 11th of Eighth month, he and his wife went on a visit to a relative at Harrogate, where for a few days the more threatening symptoms appeared to be somewhat relieved : after which the disease made alarming progress. He seemed fully aware the end was fast approaching, and expressed himself as feeling nearer Heaven than at any previous time ; while in much suffering he exclaimed, "I am not so ill as you think : for I never saw the Sun of Righteousness so brightly before : O how bright !" On the 17th of Eighth month, though very feeble, he would go to meeting both morning and evening, and expressed his satisfaction in having done so : saying, "a full and free salvation had been offered, and he felt he could accept it,—that his sins were all washed away in the blood of the

Lamb: that come what would, or whenever the end might be, all would be well." After this, though he had often taken a very low view of himself, he seemed peaceful and contented: not taking much interest in worldly matters, but rather seeking to have his heart set on things of higher moment, as though he felt he had nearly done with things below. He was again twice at meeting on the 24th instant, within four days of his departure. Great drowsiness and unconsciousness supervened, in which he could neither think nor speak much: but his friends were comforted, when the final moment came, in knowing that he rested in Jesus.

While rejoicing in the love of his Heavenly Father, and in the victory and salvation given us through Jesus Christ, he would be fully prepared to say, "Not for my deservings, but by the grace of God, I am what I am: and His grace which was bestowed upon me was not in vain; * * yet not I, but the grace of God which was with me." 1 Cor. xv., 10.

MARIA FISHER, *Huddersfield.* 69 14 12 mo. 1872

JANE FOLLETT, 57 7 3 mo. 1873

Weston-super-Mare.

MARY FORSTER, 87 24 2 mo. 1873

Tottenham. An Elder.

RACHEL FORSTER, *Tottenham.* 90 5 3 mo. 1873

A Minister. Widow of Josiah Forster.

This dear Friend was the daughter of John and Sarah Wilson of Kendal, and was born there the 7th of Sixth month, 1783. She and her sister and two brothers were early deprived by death of the care of their affectionate mother.

Rachel Wilson was only about eleven years old when her father had an attack of paralysis, from which he never thoroughly recovered. Although so young, she used often to steal quietly into his room by five or six in the morning to watch by his bedside, that those who had been nursing through the night might retire to rest; which they did with full confidence, that this loving child would leave nothing undone that might contribute to his comfort. The kind thoughtfulness for others thus early exhibited, became a marked feature of her character; and many can testify how often in later years, her tender attentions by the sick couch were highly prized by her suffering or dying relatives.—On these occasions she would direct them to the source of her own comfort and strength, and as opportunity offered repeat hymns and precious portions of Scripture, with which her mind was richly stored.

It was during a long visit to her relatives near London, that she first became acquainted with our late valued Friend Josiah Forster; and they were married in the year 1809. Their union of more than sixty years was one of the greatest harmony and love, and was eminently crowned with the Divine blessing.—“It was beautiful,” writes a relative, “to see her and our beloved cousin Josiah Forster caring for each other. His admiring love for his wife scarcely could be exceeded; it really appeared to grow with increasing years; and her watchful appreciation of him, with the desire to meet his generous wishes in giving of his substance to others, has left a picture on memory’s tablet only to be obliterated with life. They were together an almost perfect example of congenial and domestic affection.”—The birth of a little daughter, a few years after their marriage, was a subject of great joy and gratitude to them; and when in a few months they were called to surrender this greatly loved treasure, their quiet Christian submission was very striking and instructive. Though not often alluded to, this tender sorrow remained with them touchingly through life.

The same relative writes again: “During forty-six years of frequent and familiar association,

I could always count on Rachel Forster's loving sympathy in trial or bereavement. She seemed to live for others; and as long as she could walk about, was always ready to visit the sick and afflicted. Her great sincerity, and desire not to appear what she really was not, might seem to those who did not know her intimately, like undue reserve; but her heart expanded with Christian sympathy and love to all around her."

After her husband's death in the summer of 1870, she spent much time in arranging his papers, &c.; seeking to carry out his wishes in every way, and to have everything put in order, while she quietly waited the summons home. Her patience under increasing infirmity of body, and her fear of giving trouble, were very striking. She thought of others before herself; and very real was the love with which her faithful attendants watched over her, and sought to anticipate her wants. She passed the winter of 1872-1873 comfortably, and was able occasionally to attend meetings, though she suffered from difficulty of breathing and a wearing cough. During the last fortnight or three weeks of her life, she was confined mostly to bed with exhaustion and a rapid loss of strength. She often had almost sleepless nights, and but little power to take

nourishment; but all was borne with cheerfulness and patience, and the accents of prayer, or of thanksgiving and praise, were not unfrequently heard;—her love and thought for others, and her gratitude for all that was done to minister to her comfort, continued to the last.

Once she said: “ Such a poor creature as I have been, and so little as I have done during my long life,—yet, oh! that I may be permitted at the end to know something of the exceeding riches of that sustaining grace, for the encouragement of others! I desire to be kept in humble dependence, patiently waiting. I think the end cannot be far off; but whether far or near, there is *mercy*. . . . She sent many loving messages to her nephews and nieces in the north. “ Give my dear love to them all, tell them how fondly I love them; *how much*—words cannot express, and how earnestly I desire for them, that they should all be prepared for whatever may be before them;—that whatever dispensations may be appointed in the Lord’s unerring wisdom, they may see that *all* comes from *His* hand. On looking back through a long life I can indeed say, I have been marvellously helped; and when I see what a poor, erring creature I am, I can only wonder that *I* should have been thus sustained. And in regard to one,

my *dearest* earthly friend, I have been kept from one repining thought;—so helped, almost to rejoice, that the desolation was mine, not his. I did earnestly long,—though I never felt that I could ask it,—that I might be the one left; and my unasked desire was granted in abounding mercy, and he was spared the long anticipation of parting and much suffering. Oh! we have been mercifully dealt with,—ours was a favoured lot. I can testify to the goodness of God, His loving kindness and tender mercy. His promises are real and full, and not one of them has failed; and I can trust Him even to the end, and I desire for those who come after, that the same help may be given them in their every need."

About two days before the close, she took leave of her nephew William Edward Forster and her cousin Joseph Bevan Braithwaite, saying, "What will that victory be, through the riches of *inexhaustible* grace!—such a poor creature as I have been,—but with the Lord there is mercy, and with Him there is plenteous redemption, and I trust I shall be permitted at last to unite in the unceasing song of praise."

During the last weeks of her life, she was much affected by the suffering, illness and death of her beloved and faithful sister Mary Forster,

whose funeral took place only two days before her own decease. The day before her death, her three surviving sisters sat some time with her, and to them she spoke very sweetly of the love that had ever united them together. In the evening she remarked, “you see I am brought very low, but the acknowledgment is raised, ‘Hitherto the Lord hath helped me,—oh! the marvellous mercy and love of my gracious Saviour! He hath upheld and sustained me; the language seems present in my heart, ‘Bless the Lord, O my soul, and all that is within me, bless His holy name.’” From this time her strength rapidly declined; and about half-past three in the following afternoon, she gently and peacefully passed away, to be for ever with the Lord; adding another witness to the glory of His grace and the faithfulness of His promises.

JANE FORSTER, 69 29 8 mo. 1873

Liverpool. Daughter of the late John Forster, formerly of Bolton.

ANNA FOX, *Plymouth.* 72 27 3 mo. 1873

MARY ANN FRYER, 62 21 9 mo. 1873

Huddersfield. An Elder.

Those who had long and intimately known this dear Friend had marked her usefulness increasing, and her path growing brighter with

advancing years. In childhood she contributed by her intelligence, and her loving, unselfish spirit, to the interest and happiness of a numerous home circle. As time moved onwards, one and another of her brothers and sisters were drawn away by business or marriage from the parental roof; until she was left the sole companion of her aged mother, whom she watched over to the end with the tenderest affection and care. Among her memoranda is recorded an expression of great thankfulness, that she had remained with this beloved parent to the close of her long life, and been enabled to soothe and cheer her declining years. Both before and after this event she had much experience of sorrow:—a beloved and greatly honoured father, brothers and sisters both older and younger than herself, nephews and nieces for whom she had felt the affection of a mother, having been removed by death. Her disposition made her feel these bereavements keenly, both for herself, and on behalf of surviving relatives; but her trials were not permitted to chill and depress, but were made a “heavenly discipline,” in chastening, elevating, and strengthening her character.

Her position as the much-loved aunt to the young people of several families, was one of

peculiar usefulness. By each group of these younger relatives she was looked up to, as the loving promoter of their enjoyments, the tender and judicious adviser, the sympathizing, succouring friend in illness or affliction, and the ever-interesting and informing correspondent.

Her mind was early imbued with the love of Christ. In the freedom of intercourse with her nearest relatives and friends she loved to speak of Him, and of her trust in His mercy; but her views of herself, and her own spiritual attainments, were exceedingly humble. This was shewn, not in declining appointments in the service of the Church for which her friends thought her suitable, but in the gentle, loving, unobtrusive, yet efficient way in which she fulfilled them. As an Overseer and an Elder, her accurate judgment, kindness and sympathy, made her services of great value. On a few occasions in meetings for worship, she expressed a few words in the love of Christ; and more often, in the home circle, bent the knee in thanksgiving and prayer.

She was careful to occupy leisure time for the benefit of those around her. In many of the benevolent societies of the town in which the last years of her life were spent, she took deep interest; and in some an active part. She had always been

in the habit of visiting the poor, especially those in sickness or sorrow. Perhaps the leading traits of her character were unselfishness, and great power of entering, by sympathy, into the feelings and needs of others. To more than one, after her death, did the lines occur as applicable to her :—

“ A heart at leisure from itself
To soothe and sympathize.”

Two brief extracts from her memoranda will shew the frequent tenour of her thoughts :—

First month, 1st, 1871.—“ Another year has entered, and it is with solemn feelings that I have been reading some of the pages of “ *The Annual Monitor*,”—the records of loved ones passed away.—Oh ! it is sweet to read of the peace that has shone around many a death-bed, where the Saviour’s presence has been felt, and the sting of death taken away. May we be permitted, before our summons comes, to feel a full assurance of the forgiveness of our sins, through the precious blood of Christ ! * * * I often feel discouraged at the thought of my useless life, so different to others, and would gladly bring forth more fruit to the glory of God. I long to be more fervent in spirit. Help me, dear Lord ! and shew me what Thou wouldest have me to do.”

1872.—“ We are constantly reminded of the

uncertainty of life, and of all earthly treasures; and I desire to resign all, and to realize the blessedness of having treasure in heaven. The Lord God can and will supply all our need, according to His riches in glory by Christ Jesus."

Her removal was very unexpected. After a good night's rest, and a breakfast as usual, she complained of slight pain in the head and giddiness. Medical skill was soon at hand, and remedies applied; but unconsciousness quickly set in, and in little more than twenty-four hours from the first attack, she was summoned "to meet the Bridegroom." It is reverently believed, that her lamp was trimmed, and her light burning. "Be ye also ready: for at such an hour as ye think not, the Son of Man cometh."

THOMAS GARNETT, 1 24 7 mo. 1873

Newtown, Waterford. Son of Edward and Anne Garnett.

ISABELLA GATCHELL, 42 29 12 mo. 1872

Carlow. Wife of Charles Gatchell.

EDWARD GAUNTLEY, 61 13 7 mo. 1873

Sheffield. Died at Chesterfield, the result of a railway accident.

CHARLES WILLIAM GILPIN, 27 21 9 mo. 1873

Bedford Square, London. Son of Charles Gilpin, M.P.

JOSEPH GLAISYER,	67	4	3 mo.	1873
<i>Leighton Buzzard. An Elder.</i>				
JAMES KENDRICK GLAISYER,	34	2	5 mo.	1873
<i>Huddersfield.</i>				
THOMAS GOING,	72	27	10 mo.	1872
<i>Cahir, County Tipperary. An Elder.</i>				
LOUISA GOOSE,	41	10	1 mo.	1873
<i>Braintree. Daughter of John and Mary Ann Goose.</i>				
MARY GRAHAM,	85	16	8 mo.	1873
<i>Whitehaven. Widow of William Graham.</i>				
ELIZABETH GRAY,	90	5	11 mo.	1872
<i>Edinburgh. Widow of William Gray.</i>				

This dear Friend was the youngest but one, and the last survivor of fourteen children of John Ivison of Jeristone, Kirklington, Cumberland. She was remarkable through her long life for a wide capacity of sympathy; her great interest in the trials and pleasures of her friends drew her very near to them; and to the last she was able intelligently to manifest her interest in their welfare in every respect. Her love for children was very striking, and it seemed as if something of the child-like nature was continued to her even to old age. She had very fair health nearly to the close of life, and was almost invariably employed in some industrious occupation.

A few winters before her death she was not so strong, and more from precaution than actual illness she remained for a few weeks in bed. At that time she always observed the hours of First-day and Week-day Meetings; silently waiting, and seeking to unite in the exercises of her friends; and when they called to see her after meeting, she often mentioned the subject of her own thoughts. On one occasion she said she had felt as though the Saviour spoke to her the words: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Another day she said she had been enjoying the lines: "Oh! had I the wings of a dove, &c.;" and again, the 23rd Psalm had been with her, the first verse of which she repeated in the metre version:

"The Lord's my Shepherd, I'll not want,
He makes me down to lie
In pastures green; He leadeth me
The quiet waters bye."

This habit of observing the regular meetings for worship doubtless conduced to her peaceful, cheerful patience in the weariness at the end of life, and it will be found to be of value under similar circumstances of enforced seclusion from

age or infirmity. Her large-print texts were daily read, and often searched out and pondered. . . . And afterwards, when a slight fall brought on the decline from which she never rallied, and she suffered a good deal from pain, she was often cheered and soothed by remembering them.

One day, shortly before her death, she quoted emphatically, with evident appreciation and appropriation, the Saviour's words: "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me, shall never die." (John xi. 25, 6.) And so, through her simple child-like faith in Him, the Resurrection and the Life, there is good ground to hope that as the earthly home of this tabernacle was dissolved, she realized the possession of a building of God, an house not made with hands, eternal in the heavens.

SAMUEL GRAY,

52 9 6 mo. 1873

Hackney, London.

WILLIAM JOSEPH GRAYHAM, 34 25 1 mo. 1873

Holloway, Westminster.

The case of this dear young man seems to convey the lesson that illness, and the certain prospect of death, have not in themselves the effect of fixing the mind on the great realities of eternity. He was of a frank and lively disposition,

active and clever in his business, and enjoyed almost uninterrupted good health until his last illness, which proceeded from a severe cold, resulting in pulmonary consumption. To one who called to see him, in reply to a remark that the chastening of the Lord in an affliction such as his was in love, he replied, that "so he viewed it." He was at that time somewhat relieved by a change of medical treatment, but soon after the disease rapidly gained ground; and on the next occasion to which the writer can refer, his countenance bore the marks of acute bodily suffering, a sense of which seemed much to occupy his thoughts. He spoke of the afflictions of Job, of which he had read; and seemed hardly able to look beyond the painful dispensation of outward pain, to the far more important consideration of the state of the soul before God. Nevertheless, a prayerful hope was cherished, that by the gracious work of the Holy Spirit the wanderer was being drawn by the Father's love to Jesus, the Son of God, in whom is life.

The day before he died, he said he had been seeking rest and finding none. "When I used to pray," he added, "it seemed as though I prayed to a block of wood; at last I said, 'Lord, teach me to pray:' now all my darkness is turned

into light." This was evidently the case, for his countenance, though in suffering, was expressive of holy peace and joy. He said he was "waiting the Lord's time:—oh, the happiness of being alive in Christ!—Not my will but Thine be done." He expressed a wish to have a telegram sent to his brother, that he might plead with him to come now to the Saviour, and partake of that peace which had been granted to him, even at the eleventh hour.

The day of his death was indeed a blessed day. His countenance, as intimated before, impressed the visitor at once with the entire change of his mental and spiritual condition. The sense of bodily suffering, which had led him to dwell on *that* feature of the experience of the Patriarch of old, was swallowed up in the joyful prospect of being with his Saviour.

He feelingly responded to the remark that *now* he could indeed say, "I know that my Redeemer liveth." He described a painful conflict through which he had passed, and how, when he cast himself upon the Lord in fervent prayer, the evidence was given that his sins were blotted out; and henceforth, "the peace of God, which passeth all understanding," kept "his heart and mind through Christ Jesus." He observed that

passages of Scripture which he had learned at school were now brought to his remembrance with a freshness and power of which he had before been quite unconscious. A few hours before the close he said to his wife and sister, "you cannot see the brightness I now see," and begged they would not weep for him. His most earnest concern evidently was, that those dear to him might come at once, while in health, to that gracious Saviour so precious to him.

Thus favoured with the full assurance of hope in Christ unto the end, and in the entire possession of his faculties, the new-born child of God was quickly taken to the home of the redeemed.

BERTHA GREGORY, 39 13 4 mo. 1873

Died at Hawtrey, Ontario. Wife of Arthur Gregory, formerly of Montacute, Yeovil.

ELIZABETH GRUBB, 61 18 12 mo. 1872

Rathmines, Dublin. Widow of Thomas Grubb.

HANNAH GURNEY, 88 17 4 mo. 1873

Clevedon, Somersetshire.

MARY GUNSON, 72 28 2 mo. 1873

Spalding. Wife of Isaac Gunson.

WILLIAM HALLIDAY, 61 15 6 mo. 1873

Belfast. An Elder.

The genial disposition and sterling practical

character of this Friend in all his intercourse with others, whether in his social, religious, or business relations, have caused his sudden and unexpected removal to be felt as a void in many circles. His firm and straightforward, yet simple and humble walk in life, rendered him a truly useful and much esteemed member of society. He was equally a man of reading and observation : and gifted with a natural acuteness of perception, his knowledge of men and things was very considerable. When travelling, he retained a vivid and accurate recollection of places and objects of interest; and his annual tour was sure to yield a liberal store of intellectual enjoyment to himself and his friends. He indulged in varied antiquarian research, especially for books ; and he possessed a well selected store of rare and valuable works on many subjects.

As a member of the Society of Friends, while alive to the advantages of modern progress, he still loved the old paths, and delighted to walk in them : and this little portion of the Church of Christ was to him a haven of repose and safety from all conflicting opinions. To its simple constitution he was warmly attached, and sought by every means in his power to strengthen the loyal adhesion of young and old to its simplicity of

practice. He was especially conspicuous in recommending and bringing into circulation the publications of the Society, biographical and doctrinal, issued from the earliest period of its history: particularly would he direct attention to such works as those of Thomas Story or Robert Barclay, for all who wished to go into the deep thought of men in those times. He was also very earnest in encouraging Friends to introduce the modern and more recent publications into their families. And for the youth of the Society he felt tender sympathy. He was enabled by his kind and gentle manner to win their confidence; which he improved for implanting the truths he so much valued.

He was an efficient member of committees for education, and other objects, rendering much practical help. Indeed, the meetings in his own district seldom missed his genial presence; and by his knowledge and experience in matters relating to the Society, his opinion, notwithstanding he had an impediment in speaking, was always listened to with deference; and his visits to the country meetings were very acceptable. He much enjoyed the Ulster Quarterly Meetings; and after returning from the Yearly Meeting in London, was anticipating with interest the one

held in the summer at Grange, in County Tyrone, which he had not failed to attend for thirty years. But that very First-day morning he was called from an earthly fellowship to a heavenly one, "to the general assembly and church of the first-born which are written in heaven." That day week he had attended his own meeting in Belfast, and that day fortnight he was at Stoke Newington and Devonshire House. He had been much comforted by attending the London Yearly Meeting, after an interval of eleven years, but especially by the meeting of Ministers and Elders. He said his faith in the revival of the Society was strengthened by seeing the *large number* of Friends in those positions in England ; and he earnestly desired that individual faithfulness might increase among us *as a body*. He had no gloomy forebodings that the Society had finished its work; it rather seemed to him on the threshold of *its wider service*, in respect to that influence which its principles should exercise on the world at large. He thought when many things, originated by Friends, were being recognized by others, it was not the time to let fall any of those vital principles which had been maintained so long, and for which so many men and women had grievously suffered. The same Power which had

drawn our forefathers more fully to recognize the sovereignty of Christ, "the Head of the Church," was still the same, and could endue His followers with like faith as that of old time.

The symptoms of inflammation of the lungs appeared on First-day afternoon, a week before the close. William Halliday had attended the forenoon meeting, and the Bible class succeeding it; which was a solemn and impressive time. The fourteenth chapter of John was under consideration. He made some remarks, which indicated how sweetly he reposed in the loving words of Christ. Solemn and full of consolation is the conviction that he is now a partaker of the promised rest, provided by the Redeemer, "I go to prepare a place for you." Though from the nature of his disorder, and under medical advice, he did not express much during his illness, it is inferred that he held frequent communication with his Heavenly Father, through Him who had washed his soul and made it clean in His precious blood. He often repeated in the intervals of relief parts of the 103rd Psalm. And thus he has passed away in the reverent hope of the Gospel, and we may trust his memory will be dear to the present generation, and that his example may be followed; leaving another testimony that it was by the grace of God he became

what he was ;—that grace, *which is offered to all.*

ISABELLA HANDLEY, 63 1 9 mo. 1873

Brigflatts, Sedbergh. Wife of William Handley.

An Overseer about thirty years, the duties of which office she performed in a loving and discreet spirit: always “endeavouring to keep the unity of the spirit in the bond of peace.”

“Blessed are the peacemakers, for they shall be called the children of God.”

ELIZA HARDING, *Bristol.* 82 10 6 mo. 1873

ANN HARKER, 75 8 3 mo. 1873

Coatham, Redcar. Widow of John Harker.

JOHN HARLY, 14 14 2 mo. 1873

Woodville, Cork. Son of Joseph Harly.

SARAH HARRIS, 87 7 3 mo. 1873

Bradford, Yorkshire. A Minister.

“My times are in Thy hand,” said the Psalmist. To some our great Creator allots only a brief sojourn here below; to others threescore years and ten; and again to others a prolonged pilgrimage, passing most, if not all, who started with them in life;—till (friends departed, and the bodily powers decayed) they arrive faint and weary at the end and “measure of their days.” This last was the experience of our late dear Friend, Sarah Harris. One-and-twenty years

ago, in reflecting on a life then approaching near to seventy years, she wrote as follows :

Ninth month, 25th, 1852.—“ The impression is often very vividly upon me that my time may now be very short. It may be for some *other* wise purpose that this is permitted : but *to myself* it seems to be in merciful condescension, to keep me in a watchful, prayerful state, ready for the summons if it should come suddenly. I often feel far from this desirable attainment, yet the desire to be so ready is almost ever uppermost ; and petitions do arise, much more often than the returning morning and evening, for help and preservation, and that I may be found as a servant in waiting, with the loins girt and the light burning, whenever the summons may come. But I do also daily feel that it is an awful thing to die.”

Little did the writer of these lines perceive what was yet before her of the Lord’s blessing and service, before the awful moment of dissolution was welcomed in view of the eternal mercy.

Born in London in the year 1785, Sarah Harris was the third daughter and the fifth child in the numerous family of Richard and Jane Harris, late of Walworth. Previous to attaining the age of twenty-nine, she removed to Bradford in Yorkshire, which, with the exception of ten

years spent at Sheffield, continued to be her home for the rest of life. She speaks of her youth as a time of vanity and frivolity, in which the love of dress was one of her besetments: but appears to have been seriously impressed by the death of her eldest sister in 1809, and her mind was brought to yield to the self-denying convictions of the Holy Spirit in her heart. Not long after settling in Yorkshire, a prospect of engaging in the ministry of the gospel, impressed on her mind at a still earlier age, opened before her. She found it hard to yield to this service, but on the 13th of Second month, 1814, was enabled in the forenoon meeting to offer a few words in prayer. She felt that this act of dedication to Christ was graciously accepted; and her faith was confirmed by an elder sister in the truth (the late Sarah Hustler) also kneeling down before the company had retaken their seats, quoting the words, "Praise waiteth for Thee, O God, in Zion, and unto Thee shall the vow be performed. O Thou that hearest prayer, unto Thee shall all flesh come," &c. * * " My poor soul (writes Sarah Harris) was liberated from its bonds," and thus commenced a ministry of nearly sixty years.

She was recorded as a Minister in the year 1818, and was diligent in the use of the gift

received, both at home and in frequent visits to the meetings of Friends in many places, often inviting those not in profession with us, and sitting down with Friends in their families, even to a late period in her advanced age. In reference to these family visits, she observed, "her gift was not the discerning of spirits, but a simple message of love, with the desire to attract to the source of all good." During a visit to the young people in her own Meeting, undertaken near the close of her life, she took hope in believing there was much good among them, and felt encouraged by their sympathy with her in her spiritual baptisms on their account. In visiting the small meetings scattered over the large Monthly Meeting of Brighouse, to which she belonged, she spent her eightieth birthday in the interesting village of Bentham, under the roof of our late beloved Friend John Thomas Rice; both now called away, one in the midst of noonday labour, the other in the lengthened shadows of evening, but only within three months of each other, to their eternal home.

Sarah Harris manifested earnest desires and longings for the spiritual welfare of all around her. Her ministry was acceptable and comforting, though she spoke of it with humility, that she was

but "as a child ;" and she rejoiced in the useful labours of others. She felt the responsibility of being able to render pecuniary aid to any good work. Her manner of living was simple, and she was thankful to have something to spare for others : "it is such a pleasure," she would say. The poor were frequent recipients of her bounty ; her loss is not only felt by them, but by those who sought assistance in endeavouring to help them. In addition to numerous subscriptions for benevolent undertakings, she had great and cordial sympathy with the sick, and those in perplexity or trouble, cheering and encouraging them : and often showed herself to be a friend in need, by timely help privately offered to persons of small means. The spiritual welfare of her neighbours, both rich and poor, engaged her thoughts. She spent not a little in the distribution of books and tracts to this end, and circulated every month many copies of "the British Workman."

She felt the loss she had sustained, from not having all the fulness and freeness of the glorious Gospel *more clearly* set before her in early life : and dwelling with much humility on her own unworthiness, found it difficult at times in moments of depression, to realize the ever-present Saviour

in His great and precious promises. She had a low opinion of her attainments, feeling, as she expressed to a friend, "though works can never save us, yet they will be produced as fruits of our faith, *if it be a right one.*"

About a year before her death, she had a paralytic stroke, which greatly weakened both her bodily and mental powers. She partially rallied it is true, but one trying result of the seizure was seen in a tendency to depression of spirits. She lamented her inability to do any thing, and sometimes wished to be released. "Oh ! (she would say,) if my Heavenly Father would but fit me and take me, how thankful I should be, if only for the very lowest place within the Pearl Gates !" Her departure at last was very sudden, and she had a presentiment it would be so. A hymn had been read to her after supper, and she was retiring cheerfully to rest, when on entering her bedroom she asked to sit down, and sank into her chair, sensible that the end was come. Raising her head, she entreated the Divine mercy, and died in about ten minutes so peacefully, that it looked more like sleep than death. And "if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him." 1 Thess. iv., 14.

HANNAH HARRIS,	77	13	4 mo.	1873
<i>Nortonthorpe, near Huddersfield.</i>				
HENRY HARRIS,	40	23	4 mo.	1873
<i>Tottenham.</i>				
ARTHUR HARRISON,	12	7	9 mo.	1873
<i>Weston-super-Mare. Son of George King and Letitia Harrison of Stourbridge.</i>				
REUBEN HARVEY, <i>Youghal.</i>	87	13	3 mo.	1873
REUBEN HARVEY, <i>Cork.</i>	75	24	6 mo.	1873
CONSTANCE HATTON, <i>Cork.</i>	85	9	6 mo.	1873
LUCY HAYLLAR,	1½	2	5 mo.	1873
<i>Sheffield. Daughter of Edward and Martha Hayllar.</i>				
HENRY HICKS, SEN.	72	5	1 mo.	1873
<i>Springfield, Chelmsford.</i>				
JANE HILL,	60	12	12 mo.	1872
<i>Banbridge, near Moyallen.</i>				
FLORENCE B. HILLS,	1	26	4 mo.	1873
<i>Coggeshall. Daughter of Harriss and Annie Hills.</i>				
SARAH HINTON,	66	1	8 mo.	1873
<i>Plymouth. Wife of Charles Fox Hinton.</i>				
JOSEPH HOLMES,	72	16	8 mo.	1873
<i>Cotherstone. An Elder.</i>				
FREDERIC HORSNAILL,	31	16	2 mo.	1872
<i>Strood. Died in Australia.</i>				
Frederic Horsnaill was the son of William				

Cleverly and Louisa Horsnaill, and was born at Strood, Kent, Twelfth month, 1840. He was one of a delicate family, and six brothers and sisters died before him. During his father's long illness, and after his death in the summer of 1861, the management of the business devolved chiefly upon him, and a blessing evidently rested on his conscientious and diligent endeavours to fulfil what he regarded as a trust. The first symptoms of failing health appeared in 1863.

Two winters passed at Torquay having failed to restore health, he was induced to try the effect of going to Australia. The long sea voyage and the favourable climate were of decided benefit, though he still continued very much an invalid. In reference to this change he wrote—"It is with God alone to say whether or no our arrangements shall produce the results we desire. Our times are in His hands, and I increasingly feel how necessary it is that we should keep our lamps trimmed; and trusting alone in His merits who has redeemed us by the shedding of His own blood, stand ready for our great change whenever it shall come."

He spent the summer of 1867 in England, but returned to Australia in the autumn, and never again visited his native shores. The ex-

tracts that follow are chiefly taken from letters to his mother.

“ If we believe that Christ died for us personally, and if we believe in His power dwelling in us to overcome all temptation, then I think we shall be kept free from doing that which will bring us into condemnation. * * * I think Friends of the present day lose very much by the neglect of the glorious doctrine of freedom from sin, pleaded for by the early Friends, and especially set forth by George Fox and Robert Barclay. Are we earnestly seeking this higher Christian life, which it is surely our privilege to enter into even in this world? What does Christ mean when He prays that our joy may be *full*, and when He says—‘Blessed are they that hunger and thirst after righteousness, for they shall be *filled*?’ I believe that this is to be obtained on earth, and that it is only our unbelief that is keeping us from it. * * * What a poor, weak faith it must be, that does not believe that the power which God is waiting to give, is stronger than the power of Satan, who doubtless is ever tempting us, and will do, while we are on earth. But ‘greater is He that is in you, than He that is in the world.’ Let us live in this blessed power, and tell those around us of it, and lead them to

Christ, the true witness; who tells us what is right, and gives us peace in following it, and tells us what is wrong, and brings us into condemnation if we give way to it."

"I try not to be anxious about my movements, but to look for those things which will not pass away, and to remember the infinite love of God:—‘that He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Surely we may confidently trust such love; and feel assured that He will bring us home in His own good time. Sooner or later our time must come; and it matters but little how soon, if we are trusting in the Rock that is immovable, and carefully heeding and following the Light."

"I feel it very good to turn within in silence from all wandering thoughts, and rest in the love of our Heavenly Father. He, by the gift of His Spirit, can feed us with the bread that is suitable to our need; and the debt being paid for all, He alone can give us to realize that it is indeed the blood of Jesus Christ that cleanseth from all sin. Truly we are nothing—nothing. If there is any spark of good, it is all and alone of the love, mercy and condescension of the Lord to us, in a once lost and undone condition."

His letters from time to time indicated failing strength, but through all they breathed patience, thankfulness and trust in God. In Twelfth month, 1869, after an attack of hemorrhage, he wrote from Warwick in Queensland:—"I have been very poorly, but the Lord has dealt very mercifully with me, finding me a very kind and faithful nurse. We know we may confide in Him who will do all for our best interests; so I hope, dear mother, thou wilt be easy about me. There is the same Providence, the same Comforter, the same Refuge in times of need far away in Australia, that there is amongst you in England. We need not therefore fear, or dread the future." A few months later, he wrote from Brisbane:—"My cough is but seldom troublesome, and I generally sleep very fairly; so thou wilt be glad to hear that the Lord, who has seen fit to allow this affliction, has made it in many ways very gentle; and does give me patience beyond what I could have expected in such continued weakness. I desire above all that His Spirit may reign always in me." Again, in First month, 1871:—"Although so far away from you, I am not without my outward blessings. I have at times such happiness, as I would not exchange for all the wealth of this or any land, and brethren

I have here, to whom I am united by a love begotten by our great Father, who is Love itself. The Lord is very good to me. To Him be all the praise and honour; for it is of His love and mercy that we have any good thing."

It was very striking, and cause for gratitude to his friends at home, as well as to himself, how help was from time to time provided, and friends were found for him, as he needed them. This was the case throughout his sojourn in Australia, but it was especially remarkable at the time of his last illness. He removed from Brisbane to Mount Buderim in the Eleventh month, 1871, and he remarks in reference to the change, after speaking of the kindness of his host and hostess,—“ I seem to wish for nothing more. It is very good to know even a little of contentment, which indeed is a free gift of the Lord.” On the 16th of First month, 1872, he wrote:—“ I have been very sadly this last week, since the wet weather. Sometimes I think my time must be but short. The Lord knows what is best for us; and may we have daily renewed strength to say, ‘ Thy will, not ours, be done ! ’ ” From the illness here alluded to he revived, and was able, a day or two after, to ride down six miles to the house of his friend Arthur Wood, but increased

illness soon came on, and he never returned. In great kindness to a child whom He had chosen and refined in the furnace of affliction, God, "who setteth the solitary in families," brought him to end his days, where he was able to receive all the alleviation that the most loving care could give. On the 8th of Second month he wrote:—"I have many comforts to be thankful for. No doubt all is ordered for the best, and I only want an increasing power to say, 'Thy will, Lord, be done!' and to know a quiet mind, stilled by the influence and gift of the Spirit, filling the soul with *trust*, and taking away all doubt and desire for anything the Lord sees fit to withhold." With these words the pen was laid down never to be taken up again. To a friend who had come to see him he remarked:—"This is a solemn time, but not to be feared by those who are ready." Two days before he died, he asked for the last two chapters of Revelations to be read to him, and enjoyed them much. The same night he repeated:—"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee," and on the following day:—"Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me."

He died on the 16th of Second month, and was interred near the mouth of the river Mooloolah.

ELIZABETH HOWITT, 60 12 3 mo. 1873

Heanor. Wife of Tantum Howitt.

WILLIAM EDMONDS HULL, 32 16 10 mo. 1872

Son of Jane Hull, and the late Henry Hull of Uxbridge. He died at Hastings, and exactly six months after his return from India, in patient hope, and perfect submission to the will of God.

WILLIAM HURT, 83 11 4 mo. 1873

Whitechapel.

HANNAH JACKSON, *Penrith.* 69 23 11 mo. 1872

FANNY STRANGMAN JACOB, 6 26 1 mo. 1873

LUCY JACOB, 4 7 3 mo. 1873

Norton, near Stockton. Children of Isaac and Emma Jacob.

MARGARET P. JAMES, 66 14 3 mo. 1873

Bristol. Widow of Edwin James.

THOMAS JEFFREY, *Leicester.* 40 9 1 mo. 1873

ELIZABETH JEFFREY, 75 20 9 mo. 1873

Ashford, Kent. Widow of John Jeffrey.

ALFRED JENKIN, 80 12 10 mo. 1872

Trewirgie, near Redruth, in Cornwall.

“Blessed are the dead who die in the Lord.”
These words, uttered at the funeral of this beloved

Friend, were felt to be truly appropriate: and though he always shrank from publicity, yet it is thought that for the sake of others, some memorial should be preserved of his long, useful life and peaceful departure, as being a testimony to the truth of the Saviour's words: "If any man serve Me, him will My Father honour."

Alfred Jenkin, the youngest son of William Jenkin, was born in 1792 at Trewirgie, and lived the greater part of his life near his native town. He inherited the joyous and happy temperament of his father, united with a love of reading and scientific research; and was sent for education to the well-known school of Isaac Payne, at Epping. In 1820, on the death of his father, he succeeded him as steward for the property owned by the Duke of Buckingham and Lord Robartes, becoming also agent for one of the large copper smelting firms at Swansea. In this way he was brought into association with persons of various ranks and views: and although, as a member of the Society of Friends, he could not always give the titles in ordinary use, he was ever courteous, and it is believed was never misunderstood by those whose opinions he valued. He was a man of unblemished integrity, not governed by any false standards of conventional morality. Obedient

to every recognized call of duty, he was distinguished by an entire absence of harsh or hasty judgment, and recoiled from anything that would prejudice another man's character.

Amongst many family and business claims, he found time to take part in associations for the good of others. For a long series of years, up to the time of his death, the British and Foreign Bible Society engaged his sympathies. At a County Meeting, he was spoken of as "one of its earliest and most constant supporters:" and many honoured names are recalled by his children, as their father's guests when the Annual Meeting was held in Redruth. On his office wall hung in a conspicuous place some printed lines on the treatment of animals; for his kindly nature watched over even the comforts of the brute creation. He took an active part in the management of the Redruth Hospital for Miners, established by Lord Robartes. His thorough business habits, courtesy and well-known trustworthiness, secured the confidence of all. The poor found in him a ready and unpretending friend, extending relief to them with kindness and privacy, so that few knew the extent of his charity.

Although he was naturally lively and enter-

taining in company, and had a keen sense of the humorous; yet in middle life various anxieties and sorrows sometimes caused seasons of depression. But as he advanced in years, it was graciously ordered that these feelings should in great measure pass away: so that as he approached the “four-score years” spoken of by the Psalmist, the words “yet is their strength, labour and sorrow” were hardly applicable to him. He withdrew indeed from close application to business, but his step was still quick, and his interest in general affairs unabated: and it was one of his pleasures to gather his grandchildren round, and repeat poetry, or tell them of the wonders of nature. Infant arms were lovingly extended to him, and each new claimant on his affection was taken to his heart. “He was,” says a Western paper, “a thoroughly consistent member of the Society of Friends.” In the office of Elder, which he held many years, he was much esteemed. His house was always open to receive Ministers, whom he sometimes accompanied to various meetings; and on one occasion was much interested in a visit of this kind to the Scilly Isles.

But the time drew near, when he might adopt the words of his favourite hymn, *the last words of Samuel Rutherford*,—which he had kept

for years in his pocket book :—

“ My Lord says, come up hither,
My Lord says, welcome home.”

He was mercifully permitted, as he had often desired, to preserve his faculties to the end. His bright and edifying expressions were remarked by a valued friend at the Monthly [Meeting at Falmouth, only three weeks before his] death, “the talents largely bestowed on him remained so undimmed.” Less than a week before the close, some symptoms of pain in the chest excited concern in the minds of his wife and children, but no immediate danger was apprehended. The evening before his death he spoke cheerfully of the book he had been reading, and retired to rest as usual. But the pain in the chest that night returned so violently as to force the conviction on unwilling hearts that the end was near.

Early in the day he said to a daughter-in-law, “I believe I shall have to take leave of you all.” He was naturally indisposed to speak of his deepest feelings, but he was preserved in undisturbed serenity. “I have seen many death-beds,” said a medical man, a comparative stranger, “but none like this: he lay calmly looking death in the face: as if it were only going from one room to another.” There seemed for a while some power

to rally; and a physician who had long known him said on taking leave, "I hope we shall meet again." "*Farewell, Dr. B.*," was the significant answer. Suddenly the mysterious change was observed,—there was just time to call in the family, when a gentle sigh broke the earthly fetters, and "the spirit returned to God who gave it."

Though his departure was so unexpected to many, yet it is evident to survivors from his expressions of late, that he had been ripening for eternity. His religion had been the unostentatious religion of the life, bringing forth the fruits of the Spirit. His remarks to his wife, and to a valued minister in our Society, while uttered with diffidence, showed his dependence to be on Christ alone, not on himself; and on these occasions when taking leave, he would say in reference to the Saviour's love, "it is most wonderful!" One whose knowledge of him in business relations extended nearly over a life-time, wrote: "It is indeed no common loss to me, for I looked upon your father as a friend in whose judgment and fidelity I had the greatest confidence. Your account of his end, and of his having no fear, puts me in mind of the verse in the Psalms, "Keep innocency, and take heed to the thing that

is right; for that will bring a man peace at the last." *

LUCY TUNSTALL JESPER. 61 5 1 mo. 1873

Prestbury, near Macclesfield. An Elder. Wife of Samuel Jesper.

This dear Friend was the eldest daughter of Croudson and Anne Tunstall of Alvaston, near Nantwich. From early years she was sincerely attached to the doctrines and practices of Christianity as held by the Society of Friends; the religion of her education became that of her matured judgment, and through life she was deeply concerned that the testimonies peculiar to our Religious body should be maintained. In the year 1851 she was married to Samuel Jesper, and was thus introduced into the position of mother to his family,—especially so to the younger portion of it. In undertaking this responsibility, she earnestly sought for Divine guidance and for the help of the Holy Spirit, in the right discharge of the important duties devolving upon her; this is very evident from memoranda she has left behind her.

Morning and evening she regularly began and

* This passage is from Cranmer's version of Psalm xxxvii. 38, as still used in the *Book of Common Prayer*, and answers to our authorized version of Psalm xxxvii: verse 37.

closed the day with earnest, although generally silent prayer; wrestling in spirit for the Divine blessing. This was by no means confined to morning and evening; she was very frequent in carrying out the teachings of our blessed Lord—“Thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.” This was our dear Friend’s practice, and our Saviour’s promise was richly bestowed,—she was “*openly*” and largely “*rewarded*.” Grace was granted her, and ability afforded to accomplish the varied duties of her position, to the lasting benefit of the family, and to the unspeakable comfort of her beloved husband. Whether in the family, in the Church, or more publicly, she was helped to order all things well. Whatever she clearly saw to be right, she unflinchingly maintained; and she was uncompromising in her testimony against whatever she believed to be wrong. As an Elder in the Church, her exercise was deep and fervent for the maintenance of sound doctrine, even the Truth as it is in Jesus; and that those called to the ministry of the word should continuously rely upon the ability which God alone giveth for its right exercise. Not a few can testify to her

tender sympathy with those thus engaged, and to her desire to uphold their hands.

In the winter of 1870, and early in 1871, she was closely engaged for several months in tenderly watching over her adopted son Sylvanus Jesper, during a long illness which resulted in his decease, as recorded in the *Annual Monitor* for 1872. Her nursing care over this beloved youth, greatly increased in herself a previous tendency to an indisposition of a severe character. After his decease, she was repeatedly brought low by attacks of the complaint. On one of these occasions, when life appeared to be hanging in the balance for several hours, she said to her husband—“*Jesus is near—I feel Him supporting me.*” From that attack she partially rallied; but each succeeding one left her weaker, until she became almost powerless. She never regretted the labour she bestowed upon her dear Sylvanus: and said she felt it a great privilege to have been enabled, through Divine goodness, to do her part in training a son for heaven. A signal blessing rested upon her religious maternal care over this promising young man.

During the last seven months of her life, she was in a state of much bodily weakness;—it was especially uncertain what a day might bring forth.

In the early part of the period, she said that it appeared to her the Lord *might* be about to bring her down very gradually—which was literally verified. During all her illness she was graciously favoured with resignation to the will of our Heavenly Father, and with unspeakably precious *peace*: “her heart was fixed, trusting in the Lord.” Feeling utterly unworthy of these great mercies, she expressed a fear lest she had taken up a false rest,—lest the enemy had by some means deluded her: remarking, “I have nothing to trust to, but the mercy of God in our Lord and Saviour Jesus Christ.” After a season of close searching of heart, she told her husband how fully she could adopt the language, “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.” Prayer, praise, and thanksgiving were very much the occupation of her spirit; those near and dear to her, and the Church, were often the objects of this tender solicitude. A cheerful thankfulness abounded with her: no murmur escaped her lips. Until the last day of her life, she was mercifully favoured with all her faculties of mind clear and bright. She said her remaining so long in a state of utter prostration was doubtless for some good purpose, although unseen by herself. She frequently delighted to contem-

plate the love and goodness of God. "How beautiful," said she, "are the attributes with which our Heavenly Father has been pleased to surround Himself! How comforting to know that 'God is love!' that 'God is light,' 'and in Him is no darkness at all!'"

She had interviews at her own especial request, with several to whom she felt drawn to hand words of counsel or encouragement—which opportunities were especially acceptable. In her very weak state, such efforts were attended with risk to her life. She was thoroughly aware of this, but she felt bound to the service. For many weeks prior to her decease she was unable to retain sustenance, except to a very limited extent; she was however favoured to sleep, and her mind being entirely peaceful, life was sustained upon very little. Through the goodness of God, her peace continued to flow as a river until the solemn close: which came on so gradually, and was so quiet, that the exact time was scarcely observable. She could say, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." Many extracts from her private memoranda might be given, which shew the very low estimate she entertained of herself, and how fully she relied

upon Divine help in the discharge of the varied duties of life,—that without Christ she could do nothing,—nothing tending to promote His glory, or her own peace of mind.

ELIZABETH JOHNSON, 66 17 3 mo. 1873

Mansfield.

MARY JONES, 71 15 11 mo. 1872

Hereford. Wife of Joseph Jones.

MARY JONES, 74 22 12 mo. 1872

Stourbridge. Widow of Henry Jones.

ANN JONES, 80 8 5 mo. 1873

Leyton, Wanstead. Wife of Benjamin Jones.

JOHN JOSLING, *Chelmsford.* 76 1 7 mo. 1873

JOHN KERR, 86 28 2 mo. 1873

Finlay, Grange, in County Tyrone.

SAMUEL KING, 68 14 6 mo. 1873

Holly Bank, Moseley, Birmingham.

MAURICE SWANSON KINGSLEY, 26 28 4 mo. 1873

Hitchin.

FREDERICK Wm. KITCHING, 9 $\frac{1}{2}$ 14 5 mo. 1873

Ackworth. Son of William and Louisa Kitching.

Although the illness by which the life of this dear boy was cut short was of less than three weeks' duration, there was evidence of a realization of his Saviour's love.

When first informed of his dangerous condition, the thought of leaving those he loved

evidently distressed him ; and with child-like simplicity, he entreated his papa to ask the doctor to make him well. But, though full of tender feeling throughout his illness, all painful anticipations appeared to be removed, and the words of the Psalmist realized, “ Though I walk through the valley of the shadow of death I will fear no evil.” Being asked on one occasion if he had had any thoughts of Jesus whilst alone, he said that he had “ been praying to Him ;” and in reply to an enquiry as to the purport of his prayer, he added, “ Asking Him to take me to Him if I die.”

It was very beautiful to witness his meekness and patience, both in sickness and suffering, and in submitting to the treatment prescribed ; no murmur escaping his lips. He gratefully acknowledged the little attentions paid to him, though latterly his voice was often scarcely audible, and it was an effort to him to speak.

When the hope was expressed that he was not afraid to die, he answered “ No ;” and soon after added, “ I think I shall only live a few minutes longer now, ma.” He did, however, rally for a time. Shortly before the close he was heard distinctly to say—“ Lord, take my spirit ;” and on being asked whether he desired to go, he

replied, "I want to go to Jesus." Soon after this he became unconscious, and the spirit passed very gently away; being received, as his parents thankfully believe, by that loving Saviour to whom he had committed it.

MARY KNIGHT, 74 11 10 mo. 1872

Maldon. Wife of Edward Knight.

SAMUEL KNIGHT, *Pontefract.* 73 9 8 mo. 1873

He was the son of Joseph and Hannah Knight of Halstead in Essex, and was born on the 12th of Twelfth month, 1799. At the age of twenty-five he settled at Pontefract, succeeding to an old established business; and here he mostly resided for nearly half a century, widely known, and respected by all classes. He married Eliza Cooper, daughter of Daniel Cooper of Stockport, by whom he had four sons and two daughters: all the children surviving their parents.

Samuel Knight was accessible and open in his intercourse with others, a kind friend to many in poorer circumstances, a good and loving father. During his active life, he was prominent in the public affairs of the borough; and on the passing of the Municipal Reform Bill, by which the Corporation was opened to Dissenters, the regard of his fellow-townsmen was manifested by their electing him Alderman in 1835, without passing

through the preliminary office of Town Councillor.

But he had higher aims than civic honours. He was forward to help any cause for benefitting mankind, and assisting those in distress: a great friend to Anti-slavery efforts, welcoming to his house the advocates of emancipation; and always an earnest supporter of the Bible Society. At his proposal, in a large public meeting, a Life Boat was built in the joint name of Pontefract and Goole. He was a useful member of the Society of Friends, and diligent attender of meetings, including those on weekdays, and meetings for discipline. Of later years, he had felt it his duty very frequently to utter a word of thanksgiving, exhortation, or encouragement, in meetings for worship.

After passing through chequered and changing scenes, often enduring the trials incident to this life, he was in the year 1871 deprived by death of his affectionate partner, a loss which cast a shade over the rest of his days: although at the time, in the belief that her end was peace, he said on returning from the funeral, "he was greatly comforted." His strength had latterly been declining for some time, but he was only confined to bed a few days before the close. He quietly anticipated the result, and was able to see

all his children in succession. To a nephew who called on him during his illness, he spoke of having obtained peace of mind: "no cloud! no cloud!—past the Slough of Despond. The path is clear before me. Through the merits of Jesus, my sins are taken away." To another visitor, he expressed deep sorrow for not having given himself up more to the service of the Almighty *in early life*, and the great comfort he had experienced after yielding to the convictions of the Holy Spirit. On being asked how he was, he said with tears of joy, "I am going to heaven: it is all mercy!" On the last night, he prayed to be taken away to be with Jesus, and that he might have an easy passage, which was mercifully granted. Later on he said to one of his nurses, "I am on my march;" and the last words he used, a few hours before the end were, "I want to go to heaven, don't try to keep me." He then lay in an unconscious state, and very quietly breathed his last at three o'clock in the afternoon, with several true mourners round his bed.

ANN LAMB, *Banbury.* 54 23 2 mo. 1873

MARY ANN LANE, 27 22 6 mo. 1873

Redcar. Daughter of Thomas and Mary Lane.

HANNAH MARIA LASHWOOD, 78 28 9 mo. 1873

Stoke Newington. Widow of James Lashwood.

CATHERINE LAYCOCK, 78 22 2 mo. 1873

Birkenhead. Widow of Richard Laycock.

MARY JAMES LECKY, 76 4 2 mo. 1873

Kilnock. An Elder. Daughter of James and Mary Lecky.

In offering a short account of this widely known and much valued Friend, the object to be attained by such records commends itself with peculiar impressiveness; that we who remain may be helped in the Christian life, encouraged, comforted, confirmed in faith and hope, and stirred up to increased diligence and watchfulness. The Christian feels, that whatever good works he may have been enabled to perform, it is through the power of Divine grace working in him and by him, and that boasting is altogether excluded. Yet he is at times permitted to rejoice in the assurance, that “whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.”

Mary James Lecky was born at Kilnock, near Tullow, in the County Carlow, Ireland, in the year 1796. Her father dying a few years after his marriage, her early training, with that of an only and elder brother to whom she was very affectionately attached, devolved on her widowed mother, who was concerned to train up

her children in a religious life. The result of this concern was strikingly manifested in the deep affection and true filial obedience of her daughter; who, to the latest years of her life, was accustomed to speak of her mother with reverence and love. A friend, who afterwards became intimately connected with her, bears testimony to this, as having been, in early life, very instructive to herself.

Amiable and affectionate, of a lively disposition, with energy and activity beyond most of her associates, of good mental capacity and acquirements, which the study of sound English literature contributed to improve, with a retentive memory, and deriving much pleasure from the contemplation of the beauties of nature, she was in youth capable of deriving much enjoyment from the pleasant things around her. But even in early life, the conviction was felt, that to attain true happiness and peace with God, something more was wanting—faith in Christ, and the experience of the regenerating power of the Holy Spirit, to make fit for the kingdom of heaven. These early exercises of spirit, it is believed, were deep; and resulted in a settled conviction of the preciousness of the truths contained in Holy Scripture, and the soundness of the doctrines of Christianity in which she had been educated.

This did not lead to any narrowness of view with regard to those who differed from her in religious profession ; she being able to rejoice in the evidence of true piety in all, and regarding with sorrow indications of disobedience to the Divine requirings, or neglect of religious duty.

The death, when young, of her elder and only brother, brought her into circumstances of responsibility, as the possessor of the family estate ; and that large-hearted liberality, which was a conspicuous trait in her character, was early called into action. The mother and her only remaining child continued to live together at Kilnock till the death of the former. Mary James Lecky keenly felt the severing of this tender tie ; but was enabled humbly to submit to the Divine will, and sought, not in vain, for the support of the true Comforter. Gratefully appreciating the loving sympathy of relatives and friends, yet, being the last remaining one of her immediate family, the sense of loneliness often prevailed. This was relieved by social intercourse with her relatives and friends ; and Besborough, near Cork, the residence of her nearest connexions, where she delighted to pay frequent and lengthened visits, was to her as another home. Here, her company was enjoyed and valued, while the

society of a large family of young people was cheering and interesting to her: she took an unselfish interest in their pursuits and pleasures, and intercourse with them materially added to the happiness of her own life. Her mother's last days were passed here, and she had expressed a wish, that, if consistent with the Divine will, this might be her own lot. This desire was remarkably fulfilled; and the remains of mother and daughter rest together in Friends' Burial Ground, near Cork.

Mary James Lecky was a very diligent attender of our religious meetings, and was concerned to encourage and assist her fellow members, both at home and abroad, in the practice of this duty. Kilconner, the nearest Meeting-house, was some miles distant, and the household at Kilnock constituted a very large proportion of the attenders; but seldom were difficulties allowed to prevent their regular assembling there at the usual time. Her hospitable abode was truly an open house for her friends; she delighted in inviting others to share the outward blessings which Providence had permitted her to enjoy; offering to some, even from great distances, the opportunity of change of air for the benefit of their health,—to others, the pleasure of a visit, and a warm

welcome to her house. To her workpeople she was kind and considerate, and when Ireland was sorely afflicted by famine and fever, deep was her sympathy and large her bounty to the sufferers.

Friends travelling in the work of the ministry, found at Kilnock a resting place, where not only every thing was provided for their comfortable accommodation, but where the heart of the owner was prepared to sympathize with them, and to do all in her power to assist them in their religious labours. She several times left her home to accompany them, and travelled in this way largely in Ireland, England and Scotland; also in France and Germany, and twice in Norway. In these journeys, her disregard of self, love to the cause of truth, and capacity for arrangement were remarkable. The letters written to her relations at home at these times, evince her devotedness to the work, —anxious care for those whom she accompanied, and loving remembrance of her friends: together with kind counsel to individuals, especially the young, inciting them to give place to the love of God in their hearts, which, to use her own language, “would draw them to Him, and enable them to return love for love.” With several Friends in Norway and America, she kept up a correspondence; and in

the seventy-first year of her age, when her friends feared that such an undertaking might prove too much for her strength, she attended, in company with a Committee of the Dublin Yearly Meeting, the first Yearly Meeting of Friends in Canada ; and proceeded thence through a large part of the Eastern United States, attending various meetings in the way. She regarded this visit as one of affectionate interest in Friends there, and was much comforted in having accomplished it. We believe also, it was pleasant to many who had only known her by name and reputation.

Our dear friend had been in the station of Elder for many years, and she was sometimes concerned to express in our religious meetings a few words of earnest exhortation ; urging on those present, diligence in the Christian life, dedication of the heart to God, and the importance of a faithful occupation of the talents committed to their care.

Having been from her youth a diligent reader of the Holy Scriptures, she was firm in her belief of the Divine truths therein revealed ; and, from her own conviction of their inestimable value, was able to recommend to others, an earnest examination of their contents, and the acceptance of the whole truth as precious and profitable.

Very precious to her were the great truths of the Gospel, respecting the salvation of man through Christ alone ; and while holding fast her faith, that He who gave Himself for us, "ever liveth to make intercession for us," she rejoiced to feel His inward presence by His Holy Spirit in her soul, as the seal of true faith. Entertaining very humble views of her own Christian attainments, she was at times tried with feelings of discouragement ; but ability was from time to time given her, to put on fresh strength in the name of the Lord ! On one of the last occasions in which she was able to join the social circle, she alluded to her past mental conflicts and trials ; saying that the Almighty had now mercifully removed all these, and had given her a comfortable assurance that there was a place prepared for her in His kingdom, when it should be His will to take her to Himself.

She took great interest in the large meeting of Cork, and was much attached to her friends there. Her last visit was with a view of attending the Quarterly Meeting held there in the winter. An alarming attack of illness on her arrival prevented this ; from which she so far recovered as to be able to attend several meetings at other times. On the last of these occasions, a few days

before her decease, she rose and repeated the text, "The Spirit and the Bride say, 'Come ;' and let him that heareth say, 'Come ;' and whosoever will, let him take the water of life freely ;"—adding with affectionate earnestness, "Will you not come ?" Towards the close of the meeting, she prayed that those present might be made of the Lord "fruitful in the field of offering, and joyful in the house of prayer, to His praise." The next morning, an attack of paralysis came on. Her speech was impeded ; but she repeatedly expressed the comfortable state of her mind, saying again and again :—"I am so happy to day,—so happy. The Lord is very good to me ; He will not lay more on me than He knows I can bear." During the remaining hours of consciousness, similar expressions were repeated to those around her. She was mercifully spared the trial of bodily pain, and after some hours of unconsciousness, passed quietly away.

GEORGE LEDGER, 67 19 9 mo. 1873

Flushdyke, near Wakefield.

MARTHA LEEF, 63 30 10 mo. 1872

Thong's Bridge, near Holmfirth. Wife of William Leef.

ROBERT LEVITT, 53 19 9 mo. 1873

Eccles, Manchester.

WILLIAM LIGHTFOOT,	56	17	7 mo.	1873
<i>Darlington.</i>				
WILLIAM LONGMAID,	69	2	5 mo.	1873
<i>Stoke Newington.</i>				
MARY LOWTON,	79	30	10 mo.	1872
<i>Hulme, Manchester.</i> Widow of Henry Lowton.				
SAMUEL HAYHURST LUCAS,	86	14	6 mo.	1873
<i>Peckham Rye.</i> Interred at Croydon.				

Though Samuel Hayhurst Lucas had been for some time withdrawn from active life by age and infirm health, there are many who will remember him in his days of vigour, and a few who can still recall his energetic interest, from quite early years, in everything connected with our Society. Throughout life he was strongly attached to the principles of Friends, and took pleasure in recommending them to others; though not entirely sympathizing with the importance formerly attached to peculiarities of dress and manner. Friends had he thought a higher testimony to bear; and during a severe illness which threatened his life in the year 1866, repeatedly expressed his strong conviction, that they had adopted the true principle of the spirituality of the Christian religion, saying, "I never saw this more clearly than I do now." To the experience of that time he frequently referred afterwards, with peculiar

satisfaction and comfort; looking back at it, as affording a remarkable evidence to his own mind, of the truth of the principles he had conscientiously endeavoured to put in practice all his life long.

He was an active man of business in the City for many years, and was conspicuous for the upright, conscientious manner in which he conducted his affairs. His advice and judgment were continually sought by members of our Society, as well as others, in difficult cases; and few, perhaps, have been more often selected as an arbitrator in disputed matters,—an office he filled with singular ability, always earnestly desiring to promote kindly feeling between the contending parties; his own genial, courteous bearing aiding him not a little in the blessed work of peacemaker.

About 1841 he was appointed a magistrate for the county of Surrey. At that time it was very unusual for a Friend to accept such an appointment, and it was with anxious care he weighed the subject, and concluded to do so after taking the advice of several of his friends. Besides the interest attaching to the position, and the field of usefulness it would naturally open to him, he believed the influence of members of our Society on the Bench would be most beneficial

in diffusing a knowledge of our views on the subject of oaths and war, as well as those general principles of religious liberty, which were then much less acknowledged and acted upon than at present. He was not disappointed in the expectation thus formed; for though he witnessed no *very* striking results in this direction, it was generally felt that his presence had a beneficent influence over the business and decisions of the court.

As the centre also of a large circle of relations and personal friends, Samuel Hayhurst Lucas was greatly honoured and esteemed not only for the marked influence of so upright and conscientious a life, but for the ready sympathy with which he shared the joys and sorrows of others, and for the tenderness of manner and kindly words which attracted all to him, from the aged to the little child. To the closing days of life was this felt by those, who, as his feeble strength could bear it, were privileged to come and receive his parting words of love, of farewell, and of the "perfect peace" in which he was kept.

For many years he was a sufferer from severe asthmatic attacks, which as age advanced limited his usefulness, but he did not entirely retire from active life till the illness of 1866, when

he had just attained his 80th year. From that illness he never quite recovered; and the remainder of his life was attended by heavy trials of various kinds: ill health, loss of property, and the sudden death of his eldest daughter under peculiarly painful circumstances. She had been his devoted companion from early youth; taking her place at the head of his large family on the death of her beloved mother in 1836, conscientiously and unselfishly performing the duties of her responsible position. He had always hoped and trusted, that though others of his children had been called comparatively early to their rest, she might be spared to him to the end. But it was not to be, and he accepted this trial, as he did others, with remarkable calmness and submission, as coming from a loving Father's hand. Indeed through these later years especially, those who came much in contact with him were conscious of a gradual ripening of spirit; and it was beautiful to witness the patience and cheerful courage, with which physical suffering and discomfort—from which he was seldom free—were borne. He loved to dwell on the many blessings of his life; and one of his last conscious expressions was in the words of the Psalmist, "Thou hast shown me great and sore troubles;

but Thou hast raised me up again, and comforted me on every side."

When his last illness began early in the Fourth month, it seemed as if he might soon be released from suffering, and he longed to flee away and be at rest; he rallied however for a few weeks, and then gradually faded away. The prospect to him was full of hope, while he waited patiently for the summons; trusting that the presence of the Saviour, in whom he confided, would be with him to the end. And though there was but little consciousness during the last week or more, surely we may believe the Everlasting Arms were underneath for his support. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;—He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isaiah 33, v. 15, 16 and 17.

JOSEPH LUDLAM,

53 12 9 mo. 1872

Barrow-in-Furness. (Not reported last year.)

JOHN ELTON LURY, 47 17 4 mo. 1873

Portswood, Southampton.

BENJAMIN MACKIE, 62 3 3 mo. 1873

Kincon, County Armagh. An Elder.

This departed Friend, who had of late time held the station of Elder, was especially beloved and valued in the family circle, being of a retiring, unobtrusive disposition; exercising forbearance towards all, even in cases of provocation. He was sustained through a long illness undisturbed by doubts or fears, though fully aware that there was no probability even of his rallying. He was a man of few words; but towards the end his natural reserve gave way, and he repeatedly urged those around him to a life of obedience to Jesus. Sending for one who had served him faithfully for many years, he told him he had no fear of death, for he trusted in Christ, and impressively directed his attention to one of the texts hanging beside his bed: "him that cometh unto Me I will in no wise cast out."

WM. MURDOCK MACKINNON, 1 $\frac{1}{4}$ 12 1 mo. 1873

Middlesborough. Son of Peter and Agnes Mackinnon.

THOMAS MALCOMSON, 57 7 11 mo. 1872

Minella, near Clonmel.

JANE MALCOMSON, 76 3 1 mo. 1873

Strangmore House, Grange, County Tyrone.

THOMAS MANNERS,	79	5	4 mo.	1873
<i>Hulme in Manchester.</i>				
JOHN MARSH,	84	16	12 mo.	1872
<i>Dorking. An Elder.</i>				
JOHN FINCH MARSH,	84	7	10 mo.	1873
<i>Park Lane, Croydon. A Minister.</i>				
JOSEPH MARSLAND,	77	19	9 mo.	1873
<i>Hollinwood, Oldham.</i>				
MARY MASON,	85	23	10 mo.	1872
<i>Moate, Ireland. Wife of Thomas Mason.</i>				
JANE MAY,	71	10	12 mo.	1872
<i>Reigate. Wife of Francis May.</i>				
JOHN MAYFIELD,	85	22	8 mo.	1873
<i>Holborn, Westminster.</i>				
REBEKAH MESSER,	45	13	8 mo.	1873
<i>Widbury Hill, Ware. Daughter of Joseph Messer.</i>				
JANE MILBURN, <i>Carlow.</i>	79	23	12 mo.	1872
CATHERINE MILES,	31	9	1 mo.	1873
<i>Tottenham. Wife of Edward Miles.</i>				
THOMAS MILNER,	27	26	5 mo.	1873
<i>Carlisle, died at Penrith. Son of Mary and the late John Philip Milner.</i>				

The subject of this memorial was in very early life made sensible of the visitations of heavenly love, and in yielding thereto he was enabled to give evidence to those around him,

that he was desirous of becoming a disciple of Christ. From a diary commenced in his fourteenth year, it appears that his mind was brought into very serious thoughtfulness. The following extract from it is under date 7 mo. 15, 1860. “Enable me, O gracious Father! to withstand the temptations of the evil one, by which I am so often beset. Oh, keep me very near to Thee, and let me ever remember Thy many mercies towards me while at school, and enable me to thank Thee for them from my heart. Oh, my Saviour! keep me under the shadow of Thy wing, and never let me depart from Thy presence,—never be ashamed to confess Thee before men. Humble me, O Lord! purge me, and help me to give up my will entirely to Thy holy will. Help me, O Lord! to continue the practice of early rising, and devoting the first of the day to prayer and devotion.” A few days later, he thus again adverted to those precious seasons: “Strengthen, O Lord! my faith, and enable me in sincerity and love to call God my Father. I used to feel that Thou blessed me, when I met — and — at school, for the purpose of holding communion with Thee. O continue to bless me, I pray Thee. I feel my utter inability to follow Thee, without Thy help; but I remember the words, ‘My grace is sufficient

for Thee.'" This refers to a practice adopted by himself and two other boys when at Ackworth, of sitting down together once a day in an unfrequented room for devotional retirement; when they often spoke one to another, or offered prayer as it arose. "As far as I remember," writes our informant, "his conduct was accordant therewith."

On again leaving the paternal roof at Stockport, to enter on his apprenticeship at Penrith, Thomas Milner made touching allusion to the parting from his beloved father, then in declining health:—adding, "his last words to me were, 'Farewell! and I think I can only commend thee to the care of the Good Shepherd.' O, Heavenly Father, gracious Lord! if I have now parted from my father for ever on earth, be Thou pleased to be my stay and support; be Thou my all; and enable me to feel that I have in Thee a more loving Father than my earthly father is; although I feel how kind and loving he has been. Be Thou my friend at all times, and my shield in the hour of temptation."

The anticipated event of this valued parent's death took place on the 8th of First month, 1861; which day may be dated as the commencement, with himself, of a serious illness, resulting from a heavy cold. His dear mother, after attending the

funeral of her husband, hastened to nurse her child, but was soon herself also laid aside by sickness of some weeks' continuance. On the recovery of both of them, Thomas Milner recorded with very grateful feelings, the mercies received, quoting the words of the Psalmist,—“Bless the Lord, O my soul! and all that is within me bless His holy name,” with the following, among other, petitions:—“O my Saviour, who in Thy marvellous love and condescension died for me, a poor sinner, and rose again to prepare a place for me in heaven,—enable me so to walk before Thee who art most holy, that I may be fit to join my dearest earthly father in that kingdom of joy and peace, where the weary are at rest. . . . Make me, O Lord! more watchful, more like the holy pattern, that so I may live before Thee, and in all things glorify Thy holy name:—more watchful when in conversation not to exaggerate, nor to say anything to injure a relation or friend.”

In the autumn of this year, after making allusion to an address of Christian interest from his aunt Christine Alsop, and prayer also offered on his behalf, he thus pleads for himself:—“O Lord! make my stubborn heart bend more and more to Thy blessed yoke. * * * I pray Thee, O Heavenly Father! not to stop Thy chastening

hand, until I am *entirely* what Thou would'st have me to be. For this I pray, O Lord! more than for great riches; may I but be made worthy, after my *many, many* transgressions and hidden sins, to take the lowest seat in heaven. How soon will all the joys that this world can give, be lost in eternity!"

Fluctuations in his health, and in regard to his spiritual condition, mark the subsequent pages of his memoranda; which, however, bear witness to the faithfulness and mercy of his covenant Lord, amidst temptation, many trials of his faith, and deep baptisms of spirit; reiterated petitions for Divine guidance, strength and preservation; and thankful commemoration of the Lord's goodness, both in regard to the temporal blessings he enjoyed, and the spiritual mercies extended to him.

Under date Twelfth month, 5th, 1865, we find the following entry: "I much feel the need of more dependence on Jesus. I would desire to be more guarded in my everyday walk before my friends and associates, more ready to receive a word of counsel, more willing to see that monster pride subdued, and the power of love prevail towards all;—whether friends, those with whom I am connected in business, or my fellow-men;

more desire to do them good. * * * O that I were more willing to look to Christ for strength, that so I might be a small instrument in His hands of bringing others to Him. * * * I would ask Thee, O Heavenly Father ! that Thou wilt be pleased to bless our labours, and Oh ! keep our hearts from the too engrossing cares of this life ; that we may seek first Thy kingdom, and that we may rely on Thee, who hast never forsaken the righteous. And, O Lord ! impart Thy blessing, not to me alone and to us in business, but to each one of us as a household, that we may all serve Thee. * * * And for our men engaged in the trade, be Thou pleased to bring each one of them to their Saviour, and let me not prove a stumbling-block to them. Endue me with more of Thy Holy Spirit, that self may be buried in the dust, and Thy glory alone may influence me."

It may here be observed, that soon after entering into business in Carlisle with his brother, both of them associated with others in a Friends' First-day School. Before entering on this undertaking, under a deep sense of its importance, and his own insufficiency, Thomas Milner earnestly sought for wisdom from above, that he might be assured of *his* duty in the matter ; and in accepting a share of the work, receive the needful qualification

rightly to fulfil it; in order that a blessing might result, not only to the objects of his care, but also to his own soul. Twelfth month, 17th, he writes: "Although opportunities are scarce, in which to draw nigh to God in private devotion when the faculties are bright, yet I have felt how consoling is the assurance, 'that the Spirit helpeth our infirmities.' He knoweth our frame—He remembereth that we are dust."

Other memoranda indicate a wrestling in prayer for advancement in the Christian life, and conformity to the image of his Saviour,—the felt comfort of having *such* an High Priest, and earnest concern that others, especially his scholars, might be brought to Christ; and that through mercy he might himself be enabled to say at last, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

26th of Fifth month, 1868.—"I am just about to leave Wetheral, where a month of pleasant evenings have been passed. Meditating on this, and the reason why I am here, the uncertainty of time has afresh been laid before me, and the question, 'Are these feelings of weakness the first warning for a coming change?' has often passed my mind, and many serious reflections

been suggested. In watching a gorgeous sunset, those words encouraged me: ‘Thy sun shall no more go down, neither shall thy moon withdraw itself, but the Lord shall be thy everlasting light, and thy God thy glory.’ Oh, the inexpressible sweetness which these words brought to my mind! and I almost seemed to have begun a song of praise, *never* to end. So unusual were these feelings, that I want to note on paper how precious a time it was, that in future I may afresh praise God for his wonderful goodness to the children of men.” He died exactly five years after the above was written.

By medical advice, and accompanied by his mother and aunt, he passed the winter of 1869-1870 under the roof of his friend Lydia Majolier at Congenies in the south of France. This was a season of Divine favour, and of heart-communing with his Saviour; as he walked by the way, scattering often a tract or a portion of Scripture amongst those strangers in a strange land; towards whom his heart yearned with affectionate solicitude. He visited most of the boys’ schools, both at Congenies and in the neighbouring districts; manifesting a lively interest on behalf of the scholars, and distributing amongst them generally small tokens of Christian love. It need hardly

be added, that a place was secured in the hearts of many, younger as well as older, and many were the tokens of kindness he received. Whilst here, he enjoyed a visit of a few days from a schoolfellow, who, like himself, was in delicate health, and seeking shelter in a milder clime:—that friend survived him but a few weeks! We trust that they are now re-united in mercy's home.

Under date First month, 9th, 1870, there is the following notice in his diary: "This morning I was enabled for the first time to yield to the power which seemed to say, 'Proclaim amongst the people My name.' Under a sweet sense of the presence of the Heavenly Shepherd, I was enabled to bend the knee, after much silent conflict, and supplication that I might indeed not be led by any false guide. I then prayed for blessings on the gathering together here; that if Satan had presented himself among the Lord's people, he might be driven away; and that all might come to a knowledge of the Saviour who had shed His blood for them, and that they might hereafter glorify His name. Oh! the precious feeling which accompanied this surrender, and has more or less rested with me this day, it is impossible to pen! but I write this, that I may in future be led to adore that goodness, which has

thus far mercifully followed and kept me. Oh ! that my Heavenly Friend and Father may still continue with me, even to the end ; that whether my life be long or short, I may be able more and more to glorify Him in my body and spirit, which are His,—bought with the price of a Saviour's blood. Lord ! help me." He records similar exercises during his stay in France, and subsequently, he was favoured to make proof of his ministry at home, it is believed to the comfort and edification of his friends.

A short time before leaving Congenies, he observes in his diary—"In conversation the other day with Pastor G——, he put the question to me, *How long have you been converted ?* It has caused me much exercise and sifting ; but I believe, in the mercy and goodness of God I need not fear, though how slow has been the work in me, through my many shortcomings ! I cannot, as some, point to any special time ; but I believe from childhood, though so very unworthy, I have been most mercifully kept."

After his return from France, Thomas Milner made his home with his mother at Penrith : and having from early childhood manifested a warm interest in the Temperance cause, for the last two years of his life he entered in much prayerfulness

the fraternity of Good Templars, of which he became a useful and valued member. In an essay, dated Third month, 1873, entitled *The Missing Link*, addressed to its members, some of the concluding lines mark the tone of feeling which pervades it, and the ultimate aim which he had at heart. It is not too much to say, that as he drew nearer to the land of rest, he became the more earnest in labouring to snatch, as brands from the burning, fellow immortals sunk in vice and depravity. The following is the extract: “Would that the missing link in the chain of life of some of our members might be found! . . . Ah, my brethren and sisters! would that we could believe that all our members were of the fold of Christ,—that all could look up to God as a reconciled Father! but here is a missing link, which, if not made good, must soon—aye, how soon!—launch the poor wanderer into an unfathomable abyss of woe. Let us then, my brethren and sisters, strive yet more earnestly, not only to have the chain of our own existence reaching even to heaven, but to see *souls* saved, as well as the mortal *bodies*, from present evil. Let each of us constantly endeavour to *live out* the life of a Christian.”

In connexion herewith, the following entry,

ushering in the present year, may be read with interest: "As the old year fled in silent prayer, I recalled the *many* mercies of a year passing away to tell its history in another world. Oh! how earnestly I have sought help and strength to renew the warfare against self: to be *all* in Christ, to go forward in His might, that so, come life or death, all may be well. O that the new year may find me increasingly diligent to do the Master's work, to be constantly guided by Him! Wonderful blessing has attended the past in my Good Templar efforts; and knowing *where* the secret lies, and that at those times when I have most earnestly prayed for aid, the greatest results have followed, may I be more in prayer for myself and my fellow-men; 'continuing *instant* in prayer.' " Nor must we omit to give in his own words, the mention of a season of especial favour two days previously. "A remarkable outpouring of the Holy Spirit—and felt constrained to speak in the Morning Meeting, and twice in the family circle in the evening. *Prayed under a feeling of wondrous power. Praise the Lord.*" The testimony of those who were present on this occasion, at the house of his brother-in-law T. L., confirms the above statement. It was a heart-melting season, in which it is believed all present, not a very small company,

were brought under its subduing influence.

Fourth month, 6th, 1873. (His last memorandum). "Am laid aside by one of those enforced 'pauses in life,' from bronchial irritation, and have therefore more time than usual for thought. For oh ! in the busy scene of life, as day by day goes round, how little we mark the sands of time as they quickly fall ! and I have had to mourn *deeply*, the too infrequent drawing aside to commune with my Saviour, too little meditation, reading of the Holy Scriptures, and prayer. Thus, I am not strong in the power of His might, as I should be. Father Almighty ! Jesus has promised that what is asked in His name shall be done. By His power, therefore, I beseech Thee to raise me and keep me. In looking round me at the many blessings I enjoy, so that I can truly say, 'the lines are fallen unto me in pleasant places, yea, I have a goodly heritage,' I have felt that in worldly things I lack nothing. Would that I were a more worthy child ! more constantly thankful and rejoicing. I now see that of the flesh cometh no good thing. I want always to cast my all on Jesus : He can do all things, and must be in me the hope of glory. Were it not that I believe He will keep that which is committed unto Him—how should I tremble for

the future ! but I know that He is able, He is willing, and I trust I may doubt *no more*. I often feel much the want of more converse with real Christians on heavenly things. How is it that Christians are so shy in speaking and communing together on heaven and its attractions, on Christ and His character ? so holy a theme that surely we should be more fitted by such converse for the *reality*. Father ! Thou knowest that even this is laid before Thee, and Thou canst help me so to live, as by my influence more frequently to be drawn into converse on these subjects. O for more deep, indwelling *reality* ! I must strive more to shun that applause of men, which may well nigh quench holy desire. I must have less desire to come prominently forward ; and yet, in my inmost heart, it seems as though this was mostly from a desire to help others ; still, Satan is an insidious enemy. I long to be more entirely devoted to my Master's service, with a *single eye to His glory*. Father ! help me. To Thy care I again commend myself,—all I have,—the dear ones Thou hast surrounded me with,—all absent relations and friends,—and not least, those whom Thou hast permitted me to influence, wherever they may be. Oh ! if there are any whom I have influenced wrongly, let it not be the

means of carrying them to perdition. Father! hear and answer the petition of a heart earnestly desiring to be *wholly* Thine."

On First-day afternoon, 18th of Fifth month, 1873, Thomas Milner became suddenly ill with pleurisy, followed by pneumonia, which terminated fatally in eight days. After being carried upstairs, while waiting for a warm bath, he said, "Whatever may be the termination of this illness, I feel quite satisfied to leave it in the hands of a gracious Heavenly Father." He then quoted the text, "not by works of righteousness which we have done, but according to His mercy He saved us," and afterwards repeated some stanzas of hymns, as

"Jesus can make a dying bed

Feel soft as downy pillows are."

He expressed a desire that the loved ones of his family, even the dear little ones, might know Christ as their Saviour. His mother was summoned from London on the 19th. The beloved invalid was much pleased to see her, but expressed regret that she should have had to leave the Yearly Meeting. The day after, on her intimating the doctor's opinion as to the uncertainty of the issue, and saying how much she should miss him if he were taken, he replied, "we must not look on the gloomy side. I am prepared, trusting in

the blood of Jesus. It is a solemn thing to look forward to." On the 22nd, he observed, "There are times in the Christian's experience, when we must pass under the cloud. Weighed in the balances!" On the remark being made that it was a favour, with all his bodily suffering, that there was no mental conflict, and that he could trust in the love and mercy of his Saviour, he rejoined, "Yes, *trust*—not too much assurance." At another time:—"O! the past is not what I could have desired; there have been sins of omission and of commission: but I have faith in a risen Saviour. Pray for me." On one occasion he said: "I had not looked forward to an early separation, but the Lord's ways are not our ways—and it may not be yet! if raised up, I hope it may be for my deepening in a religious life."

His mind was preserved mostly clear until the afternoon of First-day. At one time, when possibly he was a little rambling, the cause of Peace,—long so dear to him,—seemed uppermost. "Christians," he said, "must meet often, and band together, or there will not be much progress in this glorious cause." He complained of much pain in the head. In tender sympathy with his suffering state, his beloved mother said to him,— "Thou wilt soon be at rest in Jesus," when the

response was faintly made—"Saviour—Saviour—rest—in Jesus." About six o'clock in the morning of Second-day, the 26th of Fifth month, he quietly breathed his last, the consoling assurance being granted, that he is now "for ever with the Lord."

ANN MITCHELL, *Baldock.* 58 8 11 mo. 1872

ANNE MITTON, 12 9 10 mo. 1872

Gortin, County Tyrone.

CATHERINE MOTLEY, 89 30 9 mo. 1873

Bristol. Widow of Thomas Motley.

JOHN MULLIN, 70 28 3 mo. 1873

Rathgar, near Dublin.

ELIZABETH MUSGRAVE, 78 28 10 mo. 1873

Edinburgh.

AGNES NEWTON, 28 3 4 mo. 1873

Hollinwood, Oldham. Wife of Samuel Newton.

JANE NICHOL, 83 14 8 mo. 1873

Edenbreck, Lancaster. Widow of James Nichol.

THOMAS NICHOLSON, 78 16 10 mo. 1872

Ullock, Pardshaw.

SARAH OSTLE, 77 23 5 mo. 1873

Newtown, Beckfoot.

JOSEPH PALMER, 71 25 8 mo. 1873

Bridgewater, late of Yatton.

JAMES PAYNE, *Reigate.* 73 29 3 mo. 1873

ELIZABETH PEACOCK, 82 10 3 mo. 1873

Great Ayton. Widow of George Peacock.

JOSEPH BEAUMONT PEASE, 39 5 7 mo. 1873

Middlesborough.

CHARLES PEASE, 30 9 7 mo. 1873

Darlington. Son of the late Joseph and Emma Pease.

In adding another name from this family to those so recently in our pages, we feel that many who knew and loved him will desire that a notice of his life should be appended.

His was especially the course of a young man, devoting himself in the prime of his days to the service of his Lord, feeling that he would have to account for his stewardship. Though one of the youngest of a large family, circumstances early called him into a responsible position; but his humble estimate of himself prevented this from having a prejudicial effect on his character. Although very decided in his views when once he had made up his mind, great amiability and conscientiousness shone through all his actions, and rendered him a favourite with those who knew him. He was very ready to enter into sympathy with the afflicted. When a boy at school, while taking his full share in boyish amusements, he was known by his comrades as one who acted from a high sense of Christian principle. Several of his school-fellows

have since testified how helpful to them personally was his firm and consistent example. In his after life, whether whilst a junior in his father's counting-house, or during his gradual entrance on the more important duties of his position, or lastly throughout his brief married life, the same characteristics ran through all: an earnest desire, without undue assumption or display, to use his time and talents as a willing servant of Him, to whom he emphatically felt he owed his all.

He laid himself out in various ways for the benefit of those around him. Whatever he undertook was carried through with hearty zeal. He was ready, at times almost beyond his strength, to help in those philanthropic movements in which he was interested; and whether as President of the Mechanics' Institute, in the promotion of the Temperance Reformation, as a member of the Committee for Ackworth School, as Superintendent of the First-day School, in the blessed office of peacemaker, or in giving the friendly word of caution or encouragement, he spared no pains to make his services, so cheerfully rendered, of real benefit to the objects he had in view. All this was but the outcome of a deeply-rooted conviction, of the claim presented by his Saviour's love to the best he could render in return.

Though cautious about expressing himself too strongly as to his sense of assurance, he was able to say to his younger brother who died in 1865, that he had a good hope that if he did not return from a then contemplated journey, "all would be well." Writing to a friend in 1863, he says, "We know that the Christian life is compared to a constant warfare, and as long as we remain faithful to our Captain, we feel that the victory will be ours; or as the Apostle beautifully expresses it, 'There is therefore now no condemnation to them which are in Christ Jesus.' The Christian disciple must indeed be content to be as his Master. Even the converted man is subject to temptation, which he must ever fight against; and by God's help the enemy will be vanquished. The promise stands sure, 'To him that overcometh will I give to eat of the tree of life;' and again, 'Be thou faithful unto death, and I will give thee a crown of life.'"

In the autumn of 1871 he was married to Sarah Elizabeth, daughter of Henry and Anne E. Bewley of Dublin. His health became seriously impaired in the summer of 1872; and as autumn advanced, it was clear that some special measures for its recovery were desirable. Writing about this time (after receiving a dis-

couraging medical opinion) on the duty of making such efforts, he says, "But without God's blessing how worthless is everything!"—expressing his desire to "leave all in the Lord's loving hands, who has His own purpose in every trial He sends us." He adds, "I have been counting my blessings. The good Shepherd watcheth over His sheep wherever they are. I had a good refreshing night's rest, after some happy sense of leaving any little burden I had, on the Lord." On another occasion, he writes, "The text, 'All things are yours,' I have often felt was unfathomably full and beautiful; and I always like the thought of our trying just to be like children—it seems as if we cannot see Him rightly except as such." And again, "Is it not sweet to try and say without reserve, that we are anxious to be *altogether His?*"

He spent the winter with his wife and child at Bournemouth, and in the early spring of 1873 was urged by his medical man, to try the effect of travelling in Egypt and Palestine. This journey, which was one of much interest to him amidst the scenes of sacred history, was prosecuted with varying success as to his health; but, after leaving Damascus, and on his return across the Continent of Europe, it became clear that he was losing

instead of gaining strength. With some difficulty he reached his brother's house in London on the 30th of Sixth month. Throughout his illness his cheerful disposition buoyed him up with the hope of ultimate recovery; though he was aware of the grave character of his ailments, and the great uncertainty of the issue. His prayers during the last few months of his life were especially striking, indicating near access to the mercy-seat; and his communion with his beloved wife on religious subjects was very sweet. On the last day he said to her, "I have been thinking a great deal this morning; and though I cannot feel the full assurance I should wish for, yet I have often realized a sweet sense of the forgiving love of Christ in pardoning all my sins. I have nothing else to trust in:"—and after a pause, "I can leave myself entirely in His hands." In this simple, confiding trust, he peacefully passed away.

"It is striking," observes a friend who knew him well, "to look back upon his completed life. Comparatively young as he was, the word *completed* is correct:—for the work of a lifetime was done, and he died 'complete in Him,' who is 'the end of the law for righteousness to everyone that believeth.' Whether we regard his boyhood or his early manhood, each stage was lived for the

purpose for which it was given, bringing forth its fruit in its season ; so different from the late fruit that too often appears after long culture, and which fails to illustrate what the effect of true Christian faith is, till life is more than half over. Had he followed this common course, the time of fruit would never have been reached by him on earth ; but as it was, it would be no misappropriation of the passage to him, so often applied to older Christians, that he came to the grave ‘like a shock of corn fully ripe.’”

LEONARD HAYWARD PEGLER, 65 3 6 mo. 1873

Leeds.

ALICE PEILE, 55 18 6 mo. 1873

Mosser Gate, Pardshaw. Widow of William Peile.

GEORGE PENNEY, 18 4 3 mo. 1873

Darlington. Son of Harrison and Maria Penney.

SARAH PICKARD, 62 25 5 mo. 1873

Monkwearmouth, Sunderland.

JOSEPH PICKERING, SEN., 72 27 5 mo. 1873

Garrigill, Alston.

JOSEPH PIM, *Wicklow.* 65 11 4 mo. 1873

ISAAC PITTS, *Cirencester.* 59 26 10 mo. 1872

“ In the world ye shall have tribulation ; but be of good cheer ; I have overcome the world.”

Amongst the cloud of witnesses to the truth of these words of the Lord Jesus, was the subject of the following sketch: and there remains a confident belief, that amidst the countless multitude before the Throne he is now uniting in the song, “Just and true are Thy ways, Thou King of saints.”

Seldom surely was disease more insidious in its workings than in Isaac Pitt's case! While apparently suffering from a temporary attack of rheumatic gout, his friends were startled with the announcement of his physician, “there is no hope:” but little did any think when those words fell on the ear, that more than four months (often of intense and weary suffering) was to be the portion of one so beloved. His own question to the additional medical man who was called in, proved that *he* was not so taken by surprise: “Doctor, I wish to know the very truth: do not conceal anything: do you think I shall recover?” The reply was, “As a Christian man, I am sure you would not wish me to conceal the truth. We will do all we can, but we fear there is no hope of recovery.” “Thank thee,” he replied, “I should like you to do all you can; but if not successful, I *have* a hope! A Ransom has been provided for the sins of the whole world: a

Saviour has been sent! I accept the Ransom: I believe in that Saviour."

The late Benjamin Seeböhm, alluding figuratively in one of his religious addresses to the shipwrecked mariner rescued by a lifeboat, used these words: "Every tie must be broken; every cord that binds us to the wreck must be snapped asunder; that, sinking into the ocean of Divine mercy, the lifeboat may save!" Isaac Pitt experienced this in its fulness. He was by conviction and conviction a "*Friend*," and he earnestly longed to promote the good of our little Society: but he was brought to see, that no exercise or service could in any way be built upon as the ground of his hope for eternity. Driven from all earthly dependence—every cord loosened—he was enabled at this solemn season to feel that *he* was sinking into the ocean of Divine mercy. "I once thought I could do something," he said, "but I found I could do nothing, nothing: only come as a little child, to the foot of the Saviour's cross."

Isaac Pitt was an earnest advocate in the cause of Temperance, and on the Peace Question. His views on these subjects were largely carried into the districts where his daily work lay: and he is remembered in those country homes in a

way, which shows how truly, in other respects, he had won the regard of their inmates. "I used to tell him all my perplexities," one person said: "and only just before his last illness he called at my farm, and I shall never forget his words: 'do let me persuade thee not to be over.anxious: I have been able to cast aside a good many of *my* cares lately: only think for how short a time it will at all matter!'" When driving in the fields one morning, a young man met him, and stopping his horse, said, "You know about my poor brother, Mr. Pitt?" "Yes, Edwin," was his answer, and after expressing his sympathy with the family, earnestly entreated the young man to let his brother's sudden death be a warning to him.

Isaac Pitt's gig was some years since overturned by the furious driving of a dog-cart into it by a drunken man. From that time the uncertainty of life was much impressed on his mind. The man called two days after the accident, begging he might not be prosecuted. Whilst forgiveness was readily granted, it was solemnly placed before him, how near to them both the eternal world might have been. Isaac Pitt was a large distributor of the *British Workman* and other monthly periodicals, and availed himself when doing so of talking to the people on their

contents. Country children would often surround the gig to receive these little tokens, and to have a kind word from one so often driving through their lanes and fields. Many in his own town could testify to the good done by him in a quiet way; disputes settled, and solid advice given. He loved his townspeople, and was earnest for their good. “The town little realizes yet (one tradesman remarked) what it has lost: a dispute could be *prevented* by Mr. Pitt; for he made everyone see the force of his reasons.” When told of the very general concern his illness excited in the town and neighbourhood, he said, “hush, hush! not a word! It would be strange indeed if a man could go through life without doing *any* good: but I have been a great sinner.” Referring to his country customers, he said, “I believe they know that I always considered their interest with my own.”

Never did Isaac Pitt seem more at home, than when, in compliance with frequent invitations, he presided over Temperance Meetings, and those of the Band of Hope Societies. Much as his townspeople miss him on these occasions, he is still more missed in the villages and country towns adjacent. He was very fond of children: and little girls and boys took courage from his

cheerful manner, to recite their pieces to the company over which he was presiding. His speeches on these occasions were increasingly interwoven with those highest of all topics, the shortness and uncertainty of time, the preparation for the life to come, and the privilege of doing all we can whilst here for the good of our fellow-men. He used of later years to ask permission to say a few words on the subject of Temperance, at the Annual Assembly of Sunday School Teachers, and there with tearful earnestness he would urge upon the young men and women *their responsibility*, in their example before the children. "You will excuse me, I know," he said at one time, as he wiped away his tears, "but you don't know how much I feel in this matter." Not only in public was his interest stirred: he would call on the drunkard in his home, and privately reason with him. On one occasion, an otherwise respectable man was sent to prison for theft committed under the influence of liquor. Isaac Pitt met with him shortly after: and as the poor fellow attempted to turn aside, said to him kindly, while he laid his hand on his shoulder, "John, I know all about it. I know *thou* would'st not *wish* to steal:" and then with a word of encouragement, expressed his hope, that having seen what drink brings with

it, he would take warning for the future.

When the yearly assembly of Independent ministers, deacons, &c., for the West of England met at Cirencester, Isaac Pitt was on one occasion requested to preside at their public meeting. He told them how unfit he felt himself for the post; but when still urged he consented, on condition that he might be free to say what he liked. This permission was readily granted, and he embraced the opportunity to enlarge on Peace and Temperance. He entered earnestly also on the subject of lay preaching, and expressed his solicitude that the young men belonging to the many congregations represented in that company, might more and more see their way to go into the villages, and carry the glad tidings of salvation. Friends' views on the ministry of women were likewise touched upon. This was followed by a little friendly discussion from one or two of the ministers present, while our friend's remarks generally were enlarged on with approval. At Llandudno in the autumn he heard one day an address by Arthur Hall on the text, "Fight the good fight of faith." An earthly war was brought into contrast with the spiritual warfare; and Isaac Pitt thinking he discovered throughout an approval of defensive war, called on Arthur Hall,

and talked freely with him on the subject: and they parted with mutual regard.

Isaac Pitt's four years' service on the Committee of Sidcot School was much enjoyed by him. He had for many years been deeply interested in the children there; and he highly prized the opportunity for intercourse with other valued Friends, especially George Thomas, whom he soon learned highly to esteem and love, whose guest he often was, and whose quiet waiting for the summons to call him to his eternal home was very striking to him. His Sidcot duties finished with a little meeting with the girls; and he touchingly alluded to the time when his own daughters were there as scholars. Several of the pupils wept with him, as he spoke of the early death of two of these beloved ones, and added, "I have no doubt it was ordered in inscrutable wisdom by an all-wise God."

When travelling, our dear friend often turned the conversation in the railway carriage to his favourite topics. On one occasion, a fellow-passenger uttered a sentence, indicating that he had been a Southern slaveholder. Finding he was leading the people by his plausible manner to think with him, Isaac Pitt by a few remarks set the question of Slavery in its true light, and

silenced its advocate, who soon after hastily left the carriage. In his early morning drives, he seemed often to enjoy the remembrance of his Heavenly Father. He watched the spring flowers with especial pleasure: and one season will not soon be forgotten, when in the opening of 1869 he stopped his gig to gather early aconites for his daughter, then very ill at a distance.

The chief previous symptom (and we afterwards found it was a sure indication) of that disease of the heart which was increasing so stealthily year by year, was a depression of spirits which often seemed completely to overpower him. The First-day before the last illness, he was deeply suffering from it. It was a lovely day: and after meeting he went into his greenhouse, where the sun was shining with a summer heat, and watched the butterflies bursting one after another from their chrysalis state:—and as he opened the windows for them, that they might enjoy their hour among the flowers in the garden, he was soothed and comforted with the beautiful emblem of resurrection life. When the serious nature of the complaint was first known in the town, earnest prayer was offered in the Dissenting places of worship, as well as in his own small meeting, that, if consistent with the Divine will, his life

might be spared. At the large Annual Temperance Festival in Cirencester following his decease, several touching testimonies were borne to the value of his public labours: and in some homely verses written by one of the working men, an allusion to his worth concluded with the following lines:

“ His work it is ended : who, fearless and bold,
Opportunities seized temperance truths to unfold :
He courted no smile, neither feared he a frown,
Hath put off his armour, and taken his crown.”

It was afterwards placed before that listening crowd, that he had no dependence on the upright moral life he had led,—that all his hope for eternity rested on the blood of atonement, all his calmness and peace on the death of the Lamb.

He felt it his duty to take part in politics, and was considered the leader of the Liberal party in Cirencester: yet his opponents gave him credit for acting on conscientious conviction, and notwithstanding political differences, expressed their value of his character, and regret at his loss. For several years it had been customary, on the First-day evenings after meeting, for a company of poor people to assemble in a warehouse adjoining the dwelling-house. It was a time for reading the Scriptures, and often tracts or hymns were added,

and a time of silence, giving opportunity for exhortation. Isaac Pitt was always ready to say a kind word to these poorer neighbours; and they felt they could at any time apply to him as a friend in any perplexity, assured of his sympathy.

The hopeless opinion of the local doctors was confirmed by Dr. Evans, the eminent county physician, and caused the greatest sorrow. The patient however continued calm, and tried to soothe the distress of his wife, who hastened to him after the doctor left. "Hush," he said, "it will not do for *me* to give way. Let us have a time of silence:" and then whilst his disturbed breathing seemed almost insufficient to carry him through, he prayed very earnestly:—"O Lord, our gracious and loving God! look down upon one of the most unworthy of Thy children, and grant him strength to bear. And look down in Thy mercy on his beloved partner; grant, O grant, that we may be re-united above. Lord! like many another poor prodigal, I should have liked to live a little longer, that I might in the future glorify Thy name, and live to Thy praise. But if not Thy will, Heavenly Father, grant me faith and patience; and for Jesus' sake, be with me to the end."

Many were the occasions during the months

that followed, when the family gathered round, as the doctor thought death was very near; but never once, even under great suffering, was the last enemy permitted to approach without the presence of its conqueror being felt. His much valued friend, David Bowly, who had known him from a boy, was often at his bedside, and was a great comfort to him. Once after his leaving, he said, “that was a beautiful parable of the prodigal son! (David Bowly alluded to) that glad welcome of the father!—but have I been sufficiently anxious to return? that’s where it is!—How the promises of God *abound* in the Bible! *they are everywhere, and countless.*” At another time he said, “I have been a great sinner, but I have the sinner’s God to deal with.” His friend once remarking that he seemed to be spared much spiritual conflict, he said, “well, thee see *I believe!* that’s where it is! I say, ‘Lord, I believe: help Thou my unbelief.’ Our Saviour came into the world to save a lost and ruined race. If salvation were an elaborate work, what could I do now? It is simple faith. I cling to that. I can scarcely think a good thought. All I am able to do in the early morning, is to raise my heart in thankfulness for the mercies of the night, ask for the Almighty’s protecting care during the day, and add, ‘in Thy own time

take me to Thyself.' This I do daily, I believe." His two favourite texts were, "goodness and mercy have followed me all the days of my life," and " by grace are ye saved through faith ; and that not of yourselves, it is the gift of God."

There is a sentence in the Memoirs of Port Royal in reference to the Mère Angélique, as follows: "the death-bed of *young* converts is generally most bright; because their newly acquired sense of the mercy of God in Christ in some sort dazzles their eyes from steadfastly beholding His holiness. The experienced Christian has too solid a view of the mercy of God in Christ not to rejoice; but he has too exalted a view of the holiness of God not to rejoice with trembling." As Isaac Pitt neared the heavenly city, as his soul at times seemed to catch a glimpse of the perfect purity of the inmates there, sin became in his view more and more "exceeding sinful." The sight of his own shortcomings would indeed have sunk him in despair; but in proportion as the perfect holiness of God was manifested, he was also permitted to see the perfect safety of those, who through faith are cleansed from all their iniquities by the atoning blood of Jesus. Once after a time of mental conflict, he turned to his wife, and said, " Dearest, I have only the sinner's

hope." Through all his illness, the words *a great sinner*, and *an all-forgiving Saviour*, may describe his faith. On the "Rock of Ages" being repeated, he remarked, "what magnificent conceptions! those Wesleys had the shadow of a Rock! beautiful to be sure!"

Whenever the distressing symptoms abated, Isaac Pitt's chamber was the most cheerful room in the house. The invalid took an interest in the smallest affairs connected with those around him, and his consideration for all was striking. His little grandson often contrived to get into his room, and was always cordially welcomed, as he brought his excuse with him, "*Ikey* wanted to see dear grandpa;" and when afterwards it was placed before that child-mind, that "Grandpa was happy in heaven now," he expressed the checked feeling of other bereaved ones by a deep sigh; "yes, but I wish he would come back, and speak to *Ikey* once more."

The sleepless nights were very distressing, but patience never failed. Once he said, "no sleep yet! There must be some wise purpose; but how blessed when we can say with regard to such a thing as sleep, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'" When in great agony, he was re-

minded how much we all loved him,—“yes,” he said, “but all your love cannot wash away the much that has to be washed away for me;” adding, “wonderful mercy! to sustain at such an hour as this! ’tis marvellous!—He is a merciful and loving Heavenly Father. If He were to wait for our deservings, the case would be hopeless indeed. ‘With the Lord there is mercy, and with Him is plenteous redemption.’ No merit! no merit!” His fifty-ninth birthday on the 8th of Tenth month he watched for with emotion. He knew it was the last on earth: but seemed able at two o’clock on that sleepless early morning to allude calmly, in speaking to his wife, to the birthday in the realms of bliss: “every day is one day nearer home for me!”

After reading one evening a part of the 14th chapter of John, a solemn pause ensued, when he said: “I feel it right to testify, that it is for no merit of my own that I hope shortly to enter one of those many mansions. All is of grace, free grace!”—and at another time, “I sometimes rejoice in the thought that I may be permitted to watch over and minister to you. We have one text that leads to the hope, ‘are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?’ But this we

must leave." On one occasion he remarked :— " How differently the river Jordan is spoken of ! some parts are described as just a clear stream flowing over pebbles ; at others it is a deep river, the bottom of which cannot be fathomed."

His only son with his wife was sent for one morning, as their father wished to take what he thought would be a last farewell. He advised them about the training of their little ones, &c., and then added, " you know I am not an imaginative man, but I sometimes see a kind of vision,— (and looking to the other end of the room he said) Oh I seem to see it now ! those gone before, coming to meet me ! they have heavenly garments, beautiful to be sure. They are in the river, standing on the pebbles near the shore. Helen is the nearest me, and is holding out her hand : but she cannot reach me : there is a deep part of the river which she cannot enter. I shall be helped through that part, and then there they are to welcome me on the other side :" — after a short pause, he said, " I shall be next in the link, and shall perhaps be permitted to hold out my hand to the one who comes next."

Once when apparently very near the end, he said, " Is it not grand ? is it not marvellous ? nothing to do, I am resting on the merits of the

Saviour alone. I can do nothing, nothing :" and afterwards :—

" Nothing in my hand I bring,
Simply to Thy cross I cling."

On Fifth-day, the 24th, after hours of agony, he was conversing very cheerfully with his wife, when one of his children entered the room, and spoke to him. " How very mournfully —— speaks sometimes !" he observed. On being told we could not be very cheerful when he was so ill, he replied, " Oh that's it, is it ? Well, my darlings, you know I have always said, I should like to have lived a little longer : but then as it does not seem to be the will of our Heavenly Father, I will say again what I have said before—(I would wish to speak very humbly, for I have been a great sinner,—) but I have a hope through unmerited mercy of being admitted within the gates,—*within the gates, remember !*"

Isaac Pitt sat in his easy chair that evening for the last time, and was so cheerful that animated talk went on in his room, in which he joined. The next day, the 25th, he was very drowsy. As his wife placed his pillows for the night, and asked if he were comfortable, he replied in his own bright way, " nothing very striking—nothing to boast of :" and then dropped off into a quiet

sleep. In the early morning he was heard to say, "I need the supporting power of the Almighty." So evident a change was observed, that the nurse offered to leave his wife alone with him for awhile; and he roused himself to take a loving and last farewell. On her saying, "thou art in the deepest part of the river now, dear!" he said emphatically, "it *is* deep."—"Jesus is with thee, and a joyful company to welcome thee on the other side"—with a warm pressure of the hand, and an earnest look, he prayed aloud; the purport being, that if consistent with His holy will, our Heavenly Father would take him *soon*. Although the power of speech was failing, he listened to several of his favourite hymns and texts, often responding by pressing the hand he fondly held in his.

"Shudder not to pass the stream,
Venture all thy care on Him,—
Him whose dying love and power
Still'd its tossings, hush'd its roar,
Safe as the expanded wave,
Gentle as a summer's eve,—
Not one object of his care
Ever suffer'd shipwreck there."

"I will never leave thee, nor forsake thee. * * *
Having loved His own which were in the world,

He loved them unto the end. * * * In my Father's house are many mansions" * * to which he added with deep emphasis—"I go—to prepare—a place—for you."

These were his last intelligible words. As his much loved family were summoned, he suddenly turned and closed his eyes. The beating of the pulse became quieter:—soon it ceased. Mortality was swallowed up of life, and the Saviour's prayer was once more fulfilled: "Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory."

ELIZABETH POLLARD, 36 9 11 mo. 1872

Hull. Wife of William Pollard.

MARIA POLLARD, 79 13 2 mo. 1873

Hitchin. Widow of Joseph Pollard.

JOSEPH POLLARD, 73 13 10 mo. 1873

Formerly of Yorkshire. Died at North Norwich, Ontario in Canada. His end was peace.

CHARLOTTE POTTER, 52 9 8 mo. 1873

Torquay.

ANN PRIEST, *Sheffield.* 73 16 11 mo. 1872

NORA PRIESTMAN, 1½ 7 3 mo. 1873

East Mount, Hull. Daughter of Thomas and the late Caroline Priestman.

ELIZABETH PRINCE, *Peckham.* 4 2 12 mo. 1872

Daughter of Charles and Elizabeth Prince.

CATHERINE PUMPHREY, 24 16 3 mo. 1873

Sunderland. Daughter of Edwin and Hannah Pumphrey.

RACHEL PUMPHREY, 1 $\frac{3}{4}$ 12 8 mo. 1873

Newcastle-on-Tyne. Daughter of Thomas and Emma Pumphrey.

CANDIA SUSANNA PUMPHREY, 45 4 9 mo. 1873

Birmingham.

ROBERT RAWLING, 68 18 1 mo. 1873

Downham, Norfolk.

ISAAC RENISON, 2 11 4 mo. 1873

Everton, Liverpool. Son of James and Mary Ann Renison.

JOHN THOMAS RICE, 51 6 12 mo. 1872

Bentham, near Lancaster. A Minister.

John Thomas Rice was the eldest son of James and Mary Rice of Nursling, a small village near Southampton. His father married out of the Society, and had six children: and this his oldest boy was brought up under the care of an aunt and two bachelor uncles, who desired to adopt him as their child, which the parents acceded to. He was educated at the Friends' School at Hitchin.

When a young man, he came to reside in the North of England, and in 1852 was married to Sarah Grace Waithman at Yealand: where

he remained two or three years. He then removed to Bentham in Yorkshire, and was engaged in business as a manufacturer: and though for a time he had difficulties and trials in connexion with it, he gradually rose out of them, and was permitted to enjoy much prosperity in after years: which he always attributed to the blessing of a kind Providence, and withal found out many openings to become "*rich in good works.*" We know not by what special circumstances his heart was first drawn to the Lord and His service, yet that this became the great object of his life was abundantly evident. Believing in the great fundamental truths and practical duties of the Christian religion,—a man of faith and hope and prayer,—it was his habit to acknowledge the Lord in all his ways, to commit all to Him, in the confidence that He would bless every labour undertaken with a sincere desire for His glory in the salvation of men.

John Thomas Rice was thoroughly convinced of the advanced views of the Society of Friends in regard to Christian doctrine. He believed them to be not merely beautiful in theory, but eminently practical: and that they required only to be understood and received, to lead "*through sanctification of the Spirit, unto obedience and*

sprinkling of the blood of Jesus Christ." 1 Peter I. 2. He did not regard the application of these principles as limited to one or two restricted channels, but capable of meeting the various circumstances of life, and changing aspects of society: and he felt it his duty to draw others to the acceptance of them. With a few other Friends, he united in the issue of a series of tracts with this object in view, under the name of *The Old Banner*. Combining great firmness in adhesion to principle with much gentleness and urbanity of manner, he displayed true charity towards all whose convictions differed from his own, and was ready to give substantial help to every good work.

He was for years the President of the Temperance Society in Bentham, took an interest in the Mechanics' Institute, and in a Mutual Improvement Society of young men; delivered instructive lectures both in his own and neighbouring villages; commenced an active Anti-war Society; and united with some others in supporting a British Workman public-house on abstinence principles. He endeavoured to occupy the talents, wealth, and influence bestowed upon him, as a steward who must give account to his Lord,—knowing that "it is required of stewards that a

man be found faithful." He was in the Commission of the Peace, and sat as magistrate on the bench at Ingleton: and three of his brother-justices evinced their regard by attendance at his funeral. In his public character as in private, we believe it may be said he strove to maintain the independence and benignity of a Christian. Though a warm-hearted Liberal in political matters, yet all who were dependent on him were left unfettered in the support of their own political convictions. It is said that men who had been eagerly opposed to him at a recent election, stood bare-headed and in tears beside his grave; showing (as one who has described the scene observes) that "in the presence of the dead our best and purest feelings run the deepest." To quote again the words of the same writer, "his heart was so enlarged by Christian love, that it had outgrown the narrow bound of sects:"— and hence his loss is felt in different religious bodies, in the Bible Society, the various Missionary Societies, and Sunday Schools; though most in his own community.

Not only in the support given to associations, but his independent action was equally liberal. He built model cottages; purchased a public-house for the purpose of closing it,

and afterwards turned it into a grocery establishment; and employed a Home Missionary to circulate tracts, visit the sick, and find out and relieve the distressed. In addition to the old and somewhat distant Friends' Meeting-house at Calf Cop, he was the means of erecting a new one in Higher Bentham: and in 1870, finding that the people might indeed say as some of old, "the place where we dwell with thee is too strait for us," he enlarged it at his sole expense; and erected a convenient First-day school-room adjoining, providing also suitable books and furniture. He took an active part in opening and bringing again into use the old Friends' Meeting-house at Wray near Lancaster; which place was once known as a hat-making district, but when the railway system removed the trade and much of the population, the meeting died away. In a like manner other restored meetings partook of his generous aid. We may instance the meeting and endowed school at Newton in Bolland; the educational endowment for free scholars there, having for some time previously been paid over annually to the Episcopalian school in that place.

When he first settled at Bentham, the meeting at Calf Cop was attended by about 10 to 20 persons; and here the late Grace Bellman was

conspicuous as a devoted Christian woman. See *Annual Monitor* for 1868. John Thomas Rice had not then come forth in the ministry: but before long he engaged a large room attached to the King's Arms Inn, for the purpose of opening a Scripture Reading Meeting on First-day evenings. Many persons availed themselves of this opportunity of receiving Christian instruction; and the simplicity and solemnity of these Readings, with other agencies, no doubt augmented the attenders at the Meeting-house. There, the reader became in due time the acknowledged Minister; and faithful to his call, and earnest in seeking Divine help, a blessing rested on his labours; till the congregation swelled to about 120, besides young people under 16 years of age. His ministry was at once simple and persuasive, and often marked with heavenly sweetness: the result of a fervent preparation of heart. It was for years his custom before going to these meetings for Divine worship, to kneel down and ask for the Divine blessing:—the prayer offered in secret was rewarded openly.

John Thomas Rice had great tact in helping and encouraging other labourers, entering into sympathy with them, and always turning their attention to the sunny and encouraging side of

things: thus allaying fears and quickening zeal, and strengthening the weak hands. A few short weeks before his death, in the conference on Mission work in London, he uttered one sentence of encouragement, doubtless expressive of his own proved experience: "if you trust in the Lord, and commit your ways to Him, He will be better to you than your fears." When faithful labourers are thus removed from the church on earth, let us remember that the beloved disciple was commanded to "*write*" it down:—"Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Revelation xiv., 13.

EDWIN SWAN RICKMAN, 82 3 1 mo. 1873

Rhyl.

HANNAH RICKMAN, 82 24 8 mo. 1873

Birkenhead. Widow of Samuel Rickman.

THOMAS RIGBY, 82 10 2 mo. 1873

Hindley, West Houghton.

WILLIAM ROBERTS, 60 1 9 mo. 1872

Mount Druid, Waterford. A Minister. (*Name reported last year.*)

Although no information respecting the Christian experience of William Roberts reached us in time for suitable insertion in last year's volume, we have since received sufficient from various

sources to induce the belief, that some account of our departed Friend would be instructive and profitable to our readers.

He was a man of warm hearted zeal and earnestness in promoting what he felt to be right, and was brought up in the views and practices of our Religious Society, to which he exhibited sincere attachment, and gave promise in early manhood of a call to the ministry. None of us however are free from the assaults of our spiritual adversary; and at this period William Roberts was through unwatchfulness led astray with several others, who swerved from the true foundation, and were separated from fellowship with Friends. Through the Divine mercy however, and the chastening and restoring discipline of his Heavenly Father, he was delivered from the snare of the enemy, and had his feet once more directed into the paths of peace. He would in after days feelingly allude to those days of wandering, and used particularly to recall the help and comfort he derived from an aged minister, who was led in Christian love to call upon him while engaged in a course of family visits. He was restored to religious communion with the Society in which he had been brought up; in the course of time again came forward as a Gospel minister; and

was recorded as such by the Monthly Meeting of Waterford in 1865.

Naturally of an ardent temperament, and feeling for himself and others how much was due to our gracious Lord and Saviour, he strove to devote himself heart and soul to His service, and especially to win over the young and strong to the faith and love of the Gospel. Those who knew him best were sensible of the prevalence and even the abounding of love to all, in his inmost feelings: and there are who can testify to the fervency and impressiveness of his public ministrations, indicating that they sprang from a wisdom greater than his own.

In the short and severe illness which terminated in his decease, the triumph of Divine grace set its seal to his devotion to Christ, depriving death of its sting, and the grave of its victory. At the commencement, when under great pain, he said, "Can it be that this is come for my end? * * But the Lord's will be done." And repeatedly, as the disease advanced, he spoke of the peaceful serenity in which he was preserved: "my mind is perfectly undisturbed. * * I have given myself up entirely into the Lord's hands, to do with me whatsoever he pleases. I have had many deep tribulations unknown to any, and now I leave all

to Him." On a friend saying, "I trust thou feels the presence of Jesus supporting and cheering thee," he answered, "yes, indeed, He is my only comfort." His wife added, "and He will never leave thee nor forsake thee:" he replied with indescribable emphasis, "no indeed! He never will."

He had earnest desires for the welfare of our Religious Society, but even before his illness often observed, he felt his work in that respect was drawing to a close. "I have done what little I could in the Master's cause," he said, "but I feel as if my earthly course is nearly run." Some one remarking he had done what he could, as he believed it right, and could not accuse himself for want of devotedness,—he quickly replied in a feeling of humility: "the less we say about it the better. I can't boast of anything." He expressed his regret that some young Friends were so disposed to leave the Society, and thought "there were few Christian bodies which offered such opportunities for religious service." He spoke to a young Friend who came to see him of the Bible Meeting held in Waterford on First-day morning, hoped it would be continued, and bore witness that those times had often been seasons of profit, adding, "that blessed book cannot be read and studied too much by our young people." He had

indeed written down some thoughts for their next meeting, on the observance of the Lord's Supper, and expressed his belief that they who come to partake of true spiritual communion have no need of ceremonial shadows ; that Jesus himself never instituted the Supper, he only partook of it, (that is, the Passover,) with the rest.

He said it was a great comfort to him that his outward affairs were all settled : and from time to time the warmth of his heart overflowed. "Oh, love and charity, love and charity,—that is what we want: not to be finding fault with one another, but to seek the good in all." At another time he exclaimed, "O my blessed Saviour ! my precious Saviour ! what could I do without Him now ? salvation through the blood of Jesus is no invention : it is no fiction : it is a great reality." After a solemn exhortation to his assembled family, he burst forth in tenderest feeling—"Blessings on you all ! and you *will* be blessed if you keep to what is right. Live in love with each other : help one another as much as you can :" and turning to one of his sons said, "it may be thou wilt have to take up the cross in some little things, but don't shun it: it will bring a blessing to thee in the end." His eldest son, who was the last night-watcher by his bed, observing his failing strength said to him, "Now father,

while thou art able, I want thee to give me thy blessing." He replied, "Bless thee, my eldest son; why should I not bless thee? May the Almighty Father in heaven shower down all His blessings upon thee! O believe on the Lord Jesus Christ, and it will be well with thee. Oh the belief in Jesus!" After some further words of affection to all, he desired his wife to be called, saying, "I have only two minutes more." She was immediately at his side, speech failed, and with hand and eyes raised, the spirit was released from its earthly tabernacle, after somewhat less than a week's illness.

SARAH ROBINSON, 50 27 12 mo. 1872

Clontymon, near Cork.

WILLIAM ROBINSON, 69 25 2 mo. 1873

Coolderry, Roscrea, County Tipperary.

JANE ROBSON, 86 6 8 mo. 1873

Darlington. An Elder. Widow of Edward Robson.

SARAH ANN ROGERS, 87 5 8 mo. 1873

Kelvedon, Essex.

EDWARD PAYNE ROTHWELL, 59 29 8 mo. 1873

Yealand Conyers.

LUCY HANNAH ROUTH, 1 5 4 mo. 1873

Kegworth. Daughter of Robert and Sarah Routh.

JOHN RUTTER, <i>Bath.</i>	69	15	9 mo.	1873
JOHN SADLER,	73	1	7 mo.	1873
<i>Parkgate, Wigton. An Elder.</i>				
THOMAS SATTERTHWAITE,	59	1	7 mo.	1873
<i>Alderley, Cheshire.</i>				
SOPHIA SAUL,	39	16	8 mo.	1873
<i>Southport. Wife of Dan Saul.</i>				
ELIZABETH SCARR,	76	2	9 mo.	1873
<i>York. Widow of Christopher Scarr.</i>				
JOHN SCOTT,	91	27	12 mo.	1872
<i>Terenure, Dublin.</i>				
ELIZABETH SCOTT,	73	25	5 mo.	1873
<i>Birmingham. Widow of John Scott.</i>				
ROBERT SESSIONS,	64	24	3 mo.	1873
<i>Charlbury, Oxfordshire. An Elder.</i>				

In the removal of this beloved Friend by death, we have an instance of the uncertainty of time, and of the truth of the words, “Thou knowest not what a day may bring forth.” But although he was so suddenly removed, there is the consoling belief that he was one of those servants, whom his Lord, when He came found “watching,” and ready for the summons. He was taken from a sphere of much usefulness, and his loss is greatly felt in the town and neighbourhood, in which he had resided nearly the whole of his life. He was a kind and sympathizing friend to the poor and

afflicted. He administered freely both to their temporal and spiritual wants ; and, although much engaged in business pursuits, faithfully devoted the talents bestowed on him to the service of his Lord and Master.

In the year 1862 he warmly promoted the formation of a Bible Class, mainly designed for the benefit of young men of the various Christian bodies ; and, during the remainder of his life, continued its earnest supporter, being very rarely absent from its weekly meetings. He often wrote papers on the text or scriptural subject chosen for consideration ; and when, at other times, he took but little part in the discussion, it was instructive to observe his meditative and reverent spirit. This engagement was evidently to him a work of faith and labour of love.

Though a diligent attender of our meetings, he once, while speaking in a small meeting, made this remark : “ There *was* a time when I used to sit down in meeting in a careless manner, and be glad when it was over ; but it is different *now*.” For some years before Robert Sessions’ decease, he spoke as a minister in our meetings to the general acceptance of his friends. He made many allusions to the uncertainty of life, and his prayers were fervent and impressive. A sense of his own

unworthiness was present with him, and the desire to ascribe thanksgiving and praise only to the Giver of every good gift. He accompanied a Friend of his own meeting to many village meetings, evincing much Christian sympathy in the work, in which he took a very acceptable and helpful part.

We record these particulars in the earnest hope, that others may be stimulated to follow our departed friend as he endeavoured to follow his Divine Master; that thus his vacant place may be in measure supplied, and the Sower and Reaper may rejoice together.

HANNAH SHACKLETON, 70 21 2 mo. 1873

Ballitore. Widow of George Shackleton.

MARY SHACKLETON, 80 19 3 mo. 1873

Leeds. Widow of Jonathan Shackleton.

ERNEST BUXTON SHILLITOE, 17 4 7 mo. 1873

Sydenham Hill, near London. Son of Buxton and Jane Shillitoe.

MARY ANN SHORHOUSE, 77 27 5 mo. 1873

Edgbaston, Birmingham. Wife of Joseph Shorthouse.

JOSEPH SIMMONS, 50 10 1 mo. 1873

Streatham, Surrey.

HANNAH SIMPSON, 87 21 12 mo. 1872

Kendal. Widow of Joseph Simpson.

MARY ANN SMITH, *Kendal.* 78 9 11 mo. 1872

PETER SMITH, *Halstead.* 67 21 12 mo. 1872

HENRY SMITH, *Sheffield.* 61 2 2 mo. 1873

Our dear friend was of a cheerful disposition, which caused him to be much beloved by those who were acquainted with him. His last illness, chronic bronchitis, was no doubt a means of weaning his affection from the things of time, and fixing them more decidedly on the things of Eternity: so that at the latter part of his life he was not anxious to recover, but said he had a bright prospect before him. Once, on his wife having alluded to the trial of parting with him, he said, "Thou must bear up like a Christian. I believe I shall be happy, and 'as thy day so shall thy strength be.'" One night feeling very weak, he said, "If it please my Saviour, I should be happy to go: yet not my will, but His, be done." Once after a little quiet sitting in his room, his brother and wife from America being present with his own family, he very tenderly expressed his desire that we might all meet in Heaven. He often expressed his thankfulness for the returning day light, though willing to depart; and when the end came he passed away so peacefully, that it could not be told exactly when he breathed his last. It may truly be said, his end was peace.

FLORENCE DOROTHY SMITH, 21 16 6 mo. 1873

Bocking, Essex.

FRANCIS SNAITH,	61	11	2 mo.	1873
<i>Benfieldside, Shotley Bridge.</i>				
MARGARET SNEAD,	63	9	2 mo.	1873
<i>Died at Wirksworth, Derbyshire. Wife of James R. Snead.</i>				
JOHN SQUIRE, <i>Croydon.</i>	79	29	10 mo.	1872
EDWARD STANDING,	50	7	3 mo.	1873
<i>Brighouse.</i>				
MARGARET STANSFIELD, JUN., $2\frac{3}{4}$	3	8 mo.	1873	
<i>Bradford. Daughter of John and Margaret Stansfield.</i>				
PHEBE STANSFIELD,	48	7	8 mo.	1873
<i>Halifax. Wife of Hall Stansfield.</i>				
CHARLES STOREY, <i>Scarbro'.</i>	78	2	12 mo.	1872
ANNE SWINDELLS,	22	26	12 mo.	1872
<i>Hyde, Cheshire. Daughter of Charles and Ann Swindells.</i>				
JOSEPH TATHAM,	31	7	7 mo.	1873
<i>Settle. Son of John Tatham.</i>				
ABIGAIL TAYLOR,	84	21	9 mo.	1873
<i>York. Widow of Thomas Taylor.</i>				
SAMUEL THEOBALD,	84	8	12 mo.	1872
<i>Linslade, Leighton Buzzard, formerly of Bishops-gate, London.</i>				

It may be well that the present generation of Friends should know, that it was to a process against this Friend in the Ecclesiastical Court, so

long ago as the year 1836, that the Society was indebted for a decision, establishing the *ineligibility* of any of its members to serve in the *office of Churchwarden*: and we do not think it inconsistent with the object of this publication to record briefly the particulars.

Samuel Theobald was at that time the only Friend residing in the parish of Allhallows, London Wall. He was elected Churchwarden on the 30th of Third month, but refused to serve, and gave his reasons to the Vestry. The appointment however was confirmed by the next Vestry meeting, held eight days after. He then gave a personal explanation of his difficulty to the Archdeacon, and being notwithstanding summoned to attend him on the 14th of Fifth month, he again refused to enter on the office, and the Solicitor for the parish was directed to institute proceedings. On the 4th of Sixth month, he was accordingly cited to appear at Doctors' Commons.

At the Consistory Court held on the 16th of that month, Dr. Joseph Phillimore the Judge, after a few questions, deferred the case; and again the following week,—allowing Samuel Theobald liberty to prepare his reasons in writing for the following Court-day. In this manner the matter was postponed again and

again, once on the plea of the Friend's indisposition,—till on the 25th of Eleventh month, more than half a year from the day of election, the cause was fully heard, and Dr. Phillimore in a masterly speech, gave judgment against the prosecution, discharged the Friend from the office both on general and particular grounds, and threw the costs of the suit on the parish of Allhallows.

It cannot we think fail to interest our readers to go a little further into particulars. Samuel Theobald stated that he declined to serve as Churchwarden on *conscientious* grounds. His objection lay on the obvious ecclesiastical character of the office, its end being to take care of the goods, repairs and ornaments of the church, to present offenders to the Ecclesiastical Courts, to levy the rate, to see the parishioners duly and orderly attend Divine service, with other duties relating to the discipline of the church. He submitted with all deference that it was well known the Society of Friends never voluntarily paid church-rates; and he could not, as an upright man, make and enforce the payment of a rate repugnant to his tenets and principles. Nor could he “with peace of mind, in the consciousness of integrity, sincerity, and consistency with his religious

profession," avail himself of the provision in the Act of Toleration, by which a Dissenter is allowed to appoint a deputy to act for him ; looking upon it as not less a maxim of Christian morals than of English law, that the principal is answerable for the acts of his deputy :—“ *qui facit per alium, facit per se.*” He called attention to the fact also, that the scruples of Friends, maintained for nearly 200 years, had been so respected by the public mind, that it was believed, the appointing of such as Churchwardens had never been attempted, except in 5 or 6 parishes in the whole United Kingdom, and those mostly in London and its vicinity :—but he did not shrink from the lay duties of the office, in regard to care of the poor, &c.

The opposite side was argued with no small energy, that public burdens should be equally shared, that if Friends were excused other Dissenters would claim exemption, that a case had occurred in which a Quaker had served, that it was a question of law not of scruples, and that if he declined to appoint a deputy, the parish would accept a fine of £30 in aid of the poor rates, which had never before been objected to, &c.

“ I confess I felt startled,” said Dr. Phillimore in proceeding to give judgment, “ when the question first came to the view of the Court. * *

I felt, that not only the person proceeded against, but that an Ecclesiastical Judge *might justly entertain scruples* with respect to such a proceeding;—and with that view I was willing to give the parish an opportunity of reconsidering the question, and reflecting whether the choice they had made was a judicious one.” He proceeded to observe, that having reconsidered it, they still called on him to enforce the appointment. Thinking the course extremely injudicious, he had been anxious to search for authorities : but not finding any, he must proceed to consider the case on its own merits. He had been reminded that some persons of the same religious persuasion had served as Churchwarden, and his own recollection recalled such examples. But it had always appeared to him an extraordinary anomaly, that Dissenters should be constituted the “guardians and keepers” of our Established Church. Enumerating no less than eleven Canons of A.D. 1603, he pointed out that they imposed duties, which a member of the Society of Friends must be incompetent to fulfil ; and there are duties prescribed by the Rubric during Divine Service, implying even the necessity of his presence at the administration of the Sacrament itself ; which (said the Judge) “it is *utterly impossible* for this

person, with a strict adherence to conscience, to perform." He instanced among other things, the case of a Churchwarden taking off the hat of a person during the church service, but in this instance it would be part of the formal discipline to which the individual adheres to wear his own. In his search for cases he had come upon a judgment of Sir William Scott, Lord Stowell, in which that eminent judge maintained that a Papist or a Jew should not be admitted, but if elected, the ordinary would be bound to reject such a one. He admitted that the Toleration Act allowed a deputy ; but he could not find how such a permission could be construed as compulsory upon the Ecclesiastical Judge, to admit all Dissenters of every description to the discharge of this office. There is a discretion in the Court. Not that he must be understood to rule absolutely that all Dissenters are exempted. "Far be it from me," said Dr. Phillimore in conclusion, "to allow any assumption of a religious cloak to prevent persons from discharging a legal obligation. But the Society of Friends are known : they are a marked and peculiar sect. They are privileged even as to their exemption from the forms of marriage enjoined by the legislature. Their tenets and doctrines, and their habits, are known to be such, as

to make it impossible to consider, that they can properly discharge the duties of Churchwarden. Having the means of knowing the conscientious scruples of this sect, a judge of an Ecclesiastical Court ought seriously to pause, not only before he attempts to violate the religious scruples of this class of persons, but also for the purpose of asking himself, whether he can conscientiously admit into the bosom of our church those, who are disqualified from obeying her sanctions, and giving full force and effect to her institutions. Upon the whole, from the best consideration I can apply to this case, I have come to the determination that the parish must proceed to the election of some other person, as I will not compel this individual to serve the office. And consequently, I dismiss Samuel Theobald from further observance of justice in this case."

Our dear friend survived this harassing suit, submitted to for conscience sake, for thirty six years ; and after a life chequered throughout by many and varied trials, which were borne with exemplary patience and submission, has reached the goal where the weary are at rest. He lost his wife in 1868, after a union of fifty seven years.*

* For the details of this case in full, see "The Yorkshireman, a Religious and Literary Journal," by the late Luke Howard, F.R.S.—Vol. 5, page 193.

JOSEPH THEOBALD,	80	2	3 mo.	1873
<i>Henley on Thames.</i>				
MARY THIRNBECK,	78	27	12 mo.	1872
<i>Bristol. An Elder.</i>				
THOMAS THOMASSON,	45	24	5 mo.	1873
<i>Worcester. A Minister.</i>				

Thomas Thomasson was born in the city of Worcester in 1828. His parents were pious members of the Countess of Huntingdon's connexion, but he lost his father when he was only ten years old. On his death-bed the father was heard to pray, "O that Thomas might live before Thee!" Two years before this, the son for whom he was thus solicitous was awakened by means of a sermon upon the last judgment. He went home in great distress, but was soon favoured to realize the mercy and forgiveness of his Heavenly Father.

When about twelve years old, he was employed by an aged Friend to draw her to meetings, where from that time he became himself a regular attender. Even during boyhood his sweet serious countenance and reverent deportment gave evidence that he was a true worshipper; and memoranda made a few years later show, that he early became well acquainted with the teaching of the Holy Spirit. In 1847 he speaks of being broken

into tears in a silent meeting, and of having desires raised in his heart, that when beset with temptations he might go boldly forward, bearing the cross and putting his trust in the Lord, who is able and willing to deliver all who put their trust in Him. A year later he deplores that he has gone back and almost forsaken the Lord, and speaks of the mind wandering in meeting as usual ; "but," he says, "the Lord has not forsaken me, but has followed me with His loving kindness and reproof."

Thomas Thomasson was received into membership with Friends in 1850, and soon afterwards he married. He commenced business in quite a small way in Worcester ; but through the blessing of God on his industry and perseverance he prospered, and for several years carried on a considerable trade as a manufacturer. In his business transactions he kept the fear of the Lord before him, and followed "whatsoever things are true, honest, and of good report." His memoranda evince his conscientiousness in what would often be regarded as small matters. In the commercial room he was watchful over his words and actions, and careful to embrace opportunities for giving an instructive turn to conversation ; not unfrequently proposing the reading of

a chapter before the company separated for the night. His slender opportunities for self-culture had been so well improved, that few would have suspected how very small his educational advantages had been.

Thomas Thomasson first spoke as a minister in 1860. In reference to this he writes : " It has been impressed on my mind for some time past, that I should be required to preach Christ crucified as the only hope of glory ; and I have gone along day by day greatly bowed down under a sense of my unworthiness and inability, and with a fear lest, after preaching to others, I should do any thing to disgrace my dear Saviour, and injure the cause of truth. On First-day my mind was impressed with the words, ' Like as a father pitith his children, so the Lord pitith them that fear Him ; ' and I was helped, although in trembling and fear, to speak a few words. I felt afterwards a little of that peace which the world can neither give nor take away." He was recorded a Minister in 1865. Two years later he wrote : " The last five years have been memorable years to me. I can say that goodness and mercy have followed me from year to year. I am now blessed with eight dear children, I have been prospered in my business, I have been acknowledged by my friends as

a minister of Jesus Christ. I have been led often to speak for Him to the people. I have been sent to visit one of our Quarterly Meetings, and the Lord has been with me, and made way for me, so that my little service was received with open hearts. Oh, how I pray for ability to give my heart up entirely to Him, that I may be made pure and holy and fit for my Divine Master's service, that it may be my meat and drink to do His will, and to glorify Him in my life and conversation."

In company with his friend John Marshall Albright, he was engaged on three different occasions in visiting Friends in some of the northern counties and Scotland. In his own Quarterly Meeting he was much valued, and through the rather extensive district in the south western part of England, which he visited as a commercial traveller. In his business journeys, he was careful to arrange to spend First-days in those meetings, where he thought he could be most useful, and he was also a bright example in the diligent attendance of week-day meetings as they came in his course.

His health which had long been delicate finally gave way in the First month of 1873. His long illness of more than four months was

borne with great patience. His cheerful countenance, and sustained and hopeful spirit, and words of faith and trust, bore full witness to his readiness to depart and be with Christ. To a friend who saw him a little before his death he said : " I am longing to go home ; only waiting till my good Lord calls me away. He has never left me alone. The enemy has tried hard to vex me ; but my dear Lord has always been near to help. He has washed me and sanctified me, and I must testify to His goodness and mercy, His pardoning love and grace. He has led me and blessed me all my life long, and He Himself has given me this sure and certain hope, that I shall see Him as He is, and be like Him ; yes,—see Him and be like Him. I have not found Him a hard task-master. His service has been a joyful one to me, and now I am waiting for the change, when this poor wasted form shall put on immortality, and I shall be clothed with the robe of my dear Saviour's righteousness ; not for anything which I have done, but of His abounding grace, who loved me and gave Himself for me." A few days before his death he called his children round him, prayed for them, took an affectionate farewell of each, and charged them all to meet him in heaven. Although called from the midst of usefulness, and when to human

judgment he seemed greatly needed for at least a few years more, we need not doubt that the prayer he often offered had received a full answer:

“ Let me not leave my space of ground untilled,
 Call me not hence with mission unfulfilled,
 Let me not die before I’ve done for Thee
 My earthly work, whatever it may be.”

ANNIE THOMSON, $1\frac{1}{2}$ 6 12 mo. 1872

ELLEN SARAH THOMSON, $3\frac{3}{4}$ 13 12 mo. 1872

Islington. Children of Charles Watt and Rachel Thomson.

ANNA THOMPSON, 81 11 2 mo. 1873

Enniscorthy. Widow of George Thompson of Belfast. This aged Friend passed through many and sore trials which were blessed to her, so that her last days were her best days: and she died in the faith and hope of the Gospel, having a sure and certain hope of a blessed immortality.

SARAH THOMPSON, 11 5 4 mo. 1873

Harold’s Cross, Dublin. Died at Sidcot School. Daughter of John and Mary Thompson.

MARY THORNTON, 89 20 7 mo. 1873

Paddock, Huddersfield.

JOSEPH THORP, 70 23 9 mo. 1873

Halifax. A Minister.

The decease of this highly esteemed Friend

having occurred within a few days of the limit of this year's Obituary, the Editor found himself unable to include in the present volume any suitable notice of one, who was indeed "a brother beloved."

HANNAH TILL, 53 23 7 mo. 1873

Macclesfield. Widow of John Till.

ALICE TOWNSON, 68 13 11 mo. 1872

Cartmel in Lancashire.

JOSHUA TREFFRY, 70 8 7 mo. 1873

St. Austell, Cornwall. A Minister.

This much valued Friend was the son of Joseph and Susan Treffry of Plymouth, whose great concern it was to train up their children in early life in the fear of the Lord. He records in his private journal, that very early,—so early that he could not otherwise remember it,—he was the subject of Divine visitations, in which he was made to see the superiority of the Truth to every other consideration, and that it was required of him to "deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world." And as he grew up, he was often tendered by the Divine power, attending the ministry of worthy Friends for whom he had a great regard.

In 1825, he entered into business, and being

of an ardent temperament, carried it on with energy and success. But it is evident at this time, best things were not uppermost, and he seemed to forget the remarkable visitations of his childhood. "I received," he says, "the gift of outward prosperity, but the great and adorable Giver was not worshipped, honoured, and loved." Then came a change. "In the midst of my enjoyment and ease, He who hath the sharp sword with two edges, whose eyes are as a flame of fire, was pleased to interpose, to arrest me, and show me He had other work for me, besides that of labouring for the support of the outward body. 'If any man will be My disciple, let him take up his cross, and follow Me,'—was now proclaimed in my soul, in a manner too powerful to be withstood."

After submitting to the operations of the Great Refiner's hand, he became sensible that that same Jesus, who had met with him in the way, called him to become also a witness to the Truth. His first communications in the ministry were very short, though striking. One aged friend remembers the first occasion, when he repeated, "if the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?" 1 Corinthians, xii., 17. Owing to a very nervous temperament, his

trials in regard to the ministry were often severe: but he relates that he derived comfort in reading the experience of other tried Friends, which was blessed as a means of enabling him to lift up his head in hope. He first travelled as a minister in company with his uncle Samuel Treffry in Devon and Cornwall; and many will recal his extensive labours when he visited every meeting in England and Wales. In addition to his fervent exercises in meetings for worship and discipline, he is remembered as a lively and pleasant companion, and very fond of children and young people.

His father's death, which took place in 1851, was followed by great mental depression; which was becoming serious, when it was warded off by the timely visit of a dear cousin, who took him to his quiet pleasant home at Austell, where he resided the rest of his life. With cheerful friends around him, and bodily exercise in the garden and carpenters' shop, he recovered, and once more found a sphere of great usefulness.

Schools were much wanted in the neighbourhood; and Joshua Treffry with his cousins began and superintended the management of one at Mount Charles, a mile from the town; which he *visited daily* for many years, equally encouraging

the teachers and scholars. The Divine blessing on this labour of love was shown in the future character of the children, and in the happy deaths of those who were early called to the Saviour's fold of rest. On Seventh-days, when there was no school he would walk round the neighbourhood with tracts, either religious, or promotive of peace and temperance, dissuasive of the use of tobacco, &c. : and sometimes had interesting times with working men, reading and talking with them in the dinner hour. One day he called at the Union Workhouse. His sympathies were moved, and led to a course of *weekly visits* there ; in which he read lively tracts and anecdotes, followed by some portion of Scripture, and not unfrequently exhortation and prayer. Thus did he instruct and comfort the poor, who were ready to wish his visits were still more frequent. Nor did he overlook the Union Schoolroom, and on First-day afternoons he would visit the schools of various denominations. He had a happy way of instructing children at their Band of Hope tea parties, by reading and remarks.

During these bright years of his life, though rarely from home, he was often heard in fervent prayer and ministry in meetings for worship : and we may here introduce a few extracts from his

journal. 10 mo. 11, 1862. "Overborne with weakness and temptations :—but was a little encouraged in feeling some ability granted to pray. O this precious gift, *the ability* to pray ! There is an inestimable value herein. The Father breathes into the heart of the child, shows him how to pray, and what to pray for;—and the child breathes back the same unto the Father, in the same life and power which presented the prayer to his mind. 'We know not what we should pray for as we ought, but the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God.' But let us not look on prayer as a very formidable thing. It is the most simple, as well as the most sublime engagement, that can occupy the soul. How often does a sigh or groan escape us, which I believe ascends with acceptance to the throne of God ! *A few words*, whether expressed or only conceived in the heart, are often lively prayer."

11 mo. 30. "My state of late has frequently been that of the absence of joy and rejoicing: much weakness, temptations strong as usual. But whilst at times dismayed with this state of things, I think I may thankfully acknowledge, that at seasons I have in the midst thereof felt supplies of faith as I humbly trust, which have been sustaining, and which Satan could not stand against.

So that I remember the words of the Apostle, 'Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.' O that I may never fall into the snares of the enemy, so as to bring a reproach on the Lord's cause. Some portions of Scripture have been sustainingly brought to my mind: as 'Remember Thy word unto Thy servant, on which Thou hast caused me to hope. * * Let Thy mercy come also unto me, O Lord, even Thy salvation. * * Let Thy mercy, O Lord, be upon us, according as we hope in Thee.' "

12 mo. 28. "In the silence after the business of the Preparative Meeting, there was spread over us a remarkable sweetness, a heavenly covering truly comforting. Surely we of this meeting are dealt with in abounding mercy."

In the Second month of 1863, he speaks of having been unwell and confined to the house, "the mind too much afflicted, and fears abounding. I lay low (he says) under the Lord's hand, acknowledging my unworthiness, and that I was deservedly chastened." He then records with thanksgiving, that "from season to season the cloud and the depression were dispelled, though the relief was frequently transient, like the way-faring man who tarries but for a night." But in

the midst of this distress, he was enabled on a few occasions to minister to others at home, and when afterwards feeling as if cast off, he was sustained by remembering the words of one formerly, "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hand, neither would He would have showed us all these things, nor have told us at this time such things as these." When after this time of trial, he was again able to attend meeting, he broke forth into earnest thanksgiving and praise.

On the 24th of Fifth month in the same year, he writes, "I have of late observed in myself a tendency to irritability: a little matter seeming to annoy me much, and make me uncomfortable. I believe this is not uncommon with persons as they advance in life: but as I see this weakness myself, may there be a guard against it, and may the Lord help me herein. I consider that we are bound, not only for our own sake, but as regards others also, not to give place to a peevish irritable disposition. What right have we to give trouble to others?"

Thus we find him struggling against his many infirmities and trials: but as his strength declined, his mental depression returned; and

for the last three years of his life he became totally unfitted for private or public duties. But under this heavy cloud, he was kindly provided for, by the cousins with whom he resided: who, with a brotherly and Christian affection, cared for him to the last. One of them entered his room just as the spirit took its flight, and was impressed with a feeling of peace, and even of rejoicing that the weary one was at rest; not doubting that he was after all mingling with the company of the redeemed, who had "come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb."

DOROTHY TREGELLES, 84 28 7 mo. 1873

Kingsbridge. Daughter of George and Anna Prideaux of Kingsbridge, Devon.

The affectionate and wise fulfilment of the relative duties of life strongly marked the character of this beloved Friend, and endeared her to all around her. In her 21st year she married Samuel Tregelles junr. of Falmouth, to whom she was a devoted wife, and of whom she was bereaved in 1828; but throughout her long and chequered life relying on Jesus, she was enabled to feel that the Everlasting Arm was underneath to support her, and that He had done all things well. In the latter years of her life her submis-

sion was especially tested by the gradual failure of her sight, which rendered her almost wholly dependent upon the ministrations of others. This privation in addition to the infirmities of age confined her to the house, and precluded her from all personal intercourse with her only and beloved son Dr. Tregelles, also a confirmed invalid at Plymouth; but she was at length enabled to cast this heavy burden upon the Lord, and was so truly "sustained," that to her daughter and others around her it was evident, that the last year of her life was one of peculiar happiness: verifying the words, that "the path of the just is as the shining light, that shineth more and more unto the perfect day." She was mercifully spared a long illness, and after a few days of increased indisposition emphatically "fell asleep in Jesus."

ISABELLA TYSON, $2\frac{1}{2}$ 3 10 mo. 1872

MARGARET ANN TYSON, 7 mos. 31 3 mo. 1873

Ulverstone. Children of Aaron Tyson.

MARGARET UNTHANK, 89 13. 3 mo. 1873

Tempeville, Limerick. Widow of William Richardson Unthank.

LOUISA VANSBURGH, 66 24 4 mo. 1873

Bubwith, near Selby. Wife of John Vansburgh.

WILLIAM VEALE, *Austell.* 70 21 4 mo. 1873

MARY WALKER,	82	25	12 mo.	1872
<i>Workington.</i> Widow of Peter Walker.				
HANNAH WALKER,	33	20	3 mo.	1873
<i>Huddersfield.</i> Wife of Thomas Walker.				
EDWARD WALKER,	49	29	4 mo.	1873
<i>Camp Lane Court, Leeds.</i>				
DAVID CROSBIE WALKER,	5	6	10 mo.	1873
<i>Glasgow.</i> Son of Elizabeth and Archibald				
Crosbie Walker.				
ABIGAIL WARDELL,	88	18	3 mo.	1873
<i>Finglas, Dublin.</i> Widow of George Wardell.				
MARGARET LOUISA WARDELL,	24	24	6 mo.	1873
<i>Kingstown, Dublin.</i> Daughter of Lucy and the				
late Jonas Wardell.				
JOHN HENRY WATERFALL,	26	23	9 mo.	1873
<i>Died at Montserrat in the West Indies.</i> Son of				
Wilson Waterfall of Rotherham.				
SARAH WATERHOUSE,	58	20	2 mo.	1873
<i>Mossley Bank, Liverpool.</i> Widow of Rogers				
Waterhouse.				
ELIZABETH WATSON,	76	16	12 mo.	1872
<i>North Shields.</i> Widow of Michael Watson.				
HERBERT WATSON,	21	25	3 mo.	1873
<i>Gateshead.</i> Son of Joseph and Sarah Watson.				
JOSEPH WATSON, JUN.,	33	24	6 mo.	1873
<i>Gateshead.</i> Died at Florence.				
HARRIET WATSON,	81	30	3 mo.	1873
<i>Stoke Newington.</i> Widow of Henry Watson.				

EDMUND WHITE WATTS, 69 10 12 mo. 1872

Witney. Died at Matlock.

MARY WEBB, *Bristol.* 93 23 11 mo. 1872

MARIA WEBB, 68 8 1 mo. 1873

Rathmines, Dublin. Wife of William Webb.

Maria Webb was well known through her writings and correspondence to a large circle of Friends. She was the daughter of Thomas and Dorothy Lamb, and was born at Peartree Hill, near Lisburn in the north of Ireland, in the year 1804. The family consisted of herself and two elder brothers, to whom she was much attached. Indeed the three were united by a similarity of tastes and pursuits, and the love which bound them together all their lives was of no common kind. Their parents were religious-minded consistent Friends, who earnestly desired that their children might grow up in the fear of the Lord. We do not possess any record of Maria Webb's childhood, but she herself has said, that "as a little child, she could not look back to a time when she did not desire to love and serve her Heavenly Father." In looking over her whole life, we fail to find any special time or turning point, when we could say the work of grace began, and we believe that hers was a very gradual experience of religion, marked by a growing love of

righteousness, a child-like trust in her Father in heaven, and a deepening distrust of herself.

She was gifted with mental endowments of no small order, and her mind was a remarkably comprehensive one. Her power of looking at both sides of a question was very striking. This was not the result of school education, for she was very much self-taught. During the whole of her life, she regarded the culture of the intellect and understanding as a duty, and her indomitable perseverance in whatever she undertook was extraordinary. By referring to some memoranda written in 1826, we find her employed in laying down rules for the disposal of her time, &c. At least, "two hours daily were to be devoted to mental improvement, in studies of either an historical or scientifical nature." Under the head of *amusements*, she places reading of poetry, and painting; and these are not to entrench on the time devoted to study or domestic avocations. Another rule of conduct she lays down, is, "to avoid exposing the foibles of absent persons, when no good result can be obtained from it;" and all who knew her intimately will acknowledge how strictly this rule was adhered to in after life, and how tender she was of the failings of others.

In referring to these rules she writes, 1st of

First month, 1826 :—“Memory, I trust, will often carry me back to the close of last year, which has been so lately linked to the past eternity :—not to repine at the decrees of Omnipotence, but to recal the dying words of my beloved father, and contemplate the peaceful calmness with which a Christian can look beyond the confines of mortality. And Oh! may He who alone knows what the ensuing year will bring forth, give me strength to perform the resolutions I have now adopted, if they are not displeasing in His sight : and above all, enable me to attain to, and retain through life, that purity of mind which can only be realized by the aid of religion.” Then again, we find her fearful “that pride has taken root in her heart,” and dwelling on the great importance of true humility. Seventh month, 8th, 1827. “I do feel nature is evil and weak, and utterly unable of itself to act the Christian’s part. Most sincerely do I wish that my mind may be more and more impressed with this truth, and brought under the influence of that humility, which will cause me to feel my own nothingness, and my accountability for the talents I have received.”

In 1828 she was married to William Webb, and removed to Belfast, which was her home for many years. These years glided happily and noiselessly away, while, surrounded by the increasing cares of a young family, she sedulously endeavoured to fulfil her duties as a wife, a mother, and a mistress. She conducted the chief education of her children herself, and often had recourse to her pen for their instruction and

amusement. In order to inculcate Peace principles and the right treatment of Aborigines, she compiled a little work, afterwards published under the title, *Geography Simplified*. She took a strong interest in domestic servants as a class; and in conjunction with some others, at one time established a Servants' Friend Society, to encourage and reward those who remained a certain number of years in one place. Indeed at all periods of her life, she entered with earnestness into the progress of everything that was right and good around her. For years, as Secretary of the Belfast Ladies' Anti-Slavery Society, she took the warmest interest in the cause of freedom, and corresponded largely with many of the leading abolitionists in America. In the year 1847, when the dreadful famine desolated Ireland, she was most unremitting in her labours for the Relief Committee, and subsequently, with the aid of a few other ladies, she founded a valuable Industrial School for girls, which still exists. Her various philanthropic engagements brought her much into contact with Christians of various denominations, and she greatly enjoyed meeting thus with members of the one great family, united by love to their common Master.

During these quiet years, sorrow and bereave-

ment had not been unknown at intervals in her happy home. Two of her children had been early taken to their Father's house above; and in 1839 the whole family were successively attacked with scarlatina, and a very sweet little girl aged four years, after a painful illness, succumbed to that disorder. During the period when the afflicted mother was watching by her suffering child, the spirit of prayer that this suffering might be *mitigated* if it were the will of her Father in heaven, filled her inmost heart, and was most graciously answered, when all human efforts were unavailing. The dreadful suffering ceased, and the mother was enabled to give up her darling into His hands who doeth all things well. In alluding to this, she writes, "May I never cease to remember the assurance which I then felt, that the Lord indeed hears our supplications, and that earnest fervent prayer will be answered by Him, if it be not inconsistent with His holy purposes." And again she writes, "May I never cease to be humbly thankful for the blessings with which, during the last few months of trial and family sickness, my path has been interspersed, and my spirit borne up. Truly these events seem like important links in the chain, by which our compassionate Saviour would draw us to Himself.

Our cherub-child, the flower of the flock, has been transplanted to a heavenly garden, and thither I trust her dear father's thoughts and mine will often follow."

From this period our dear friend was enabled to realize in its fulness the great privilege of the Christian, that of drawing near to God through our dear Redeemer, and pouring out to Him our wants and sorrows. She says that before this time she had often restrained prayer, from a feeling of coldness and unworthiness, but that now she felt that this had been a mistake, and that we are invited just as we are to "Ask, that we may receive." Faith in a loving Saviour, and obedience to His commands through the aid of the Holy Spirit, was her only hope for herself, and for the regeneration of the world. Two passages of Scripture in particular she often referred to: "Blessed are they that hunger and thirst after righteousness, for they shall be filled,"— and the words of our Lord, "Whosoever shall do the will of My Father in heaven, the same is my brother, and sister and mother."

In 1848 the family removed to Dublin, and in that city and its neighbourhood her remaining years were spent. It was a great trial to her to leave her happy rural home near Belfast, and live

in the heart of a great city ; but her resignation and cheerfulness did not fail her, although encompassed with many harassing cares and anxieties. It was a great source of pleasure to her, when after a while, she was enabled to leave the city, and enjoy again the country which she so much loved. The years that now succeeded were not unalloyed with sorrow, for she lost two dear little ones, the youngest of the family, within six weeks of each other,—early gathered into the fold of the Heavenly Shepherd. In 1856, too, she had to mourn the loss of her eldest brother, who in apparent health and vigour, was called away in a moment, proving how true it is, “ that in the midst of life we are in death.” We subjoin here a few extracts from memoranda which she made at long intervals, and which show better than any mere description, the state of her mind and feelings at this time.

Sixth month, 14th, 1856. “ Oh ! for an increase of that tone of mind, in which we can enjoy with true zest the beauties of the earth and the heavens. Our Father has spread over us an ethereal canopy replete with objects of wonder and sublimity, and the face of the world He has diversified with scenes of every imaginable character of simplicity, beauty, and grandeur, suitable to the enjoyment of the human mind. And all is given for the use and gratification of man. Why not enjoy them ? Why not prize and

appreciate the works of our Father? Alas! how many minds there are on earth, which have almost every sense of such appreciation crushed out of them, by the inexorable poverty to which the injustice and selfishness of their fellow-men have consigned them! When the food which the necessities of the body require can scarcely be procured by all their labour, refined sensation is destroyed, and intellectual enjoyment absorbed in efforts to provide bodily sustenance. Lord! be pleased to bless the efforts of those who seek the establishment of justice between man and man, the recognition of the rights of the poor as well as of the rich, as measured and prescribed by Jesus."

Sixth month, 20th. In reference to the frustration of a cherished plan she writes, "In calmness and perfect peace, from the bottom of my heart I can say, 'My Father, Thy will be done.' I thank thee for the peaceful trust and the un-anxious spirit which Thou hast bestowed on me. I thank Thee,—Oh! how deeply, how sweetly,—that my prayer for faith and trust has been answered."

Twelfth month, 17th. "Leave with child-like reliance to the care of the Almighty what has been committed to him. Why should not this child-like reliance, which remembers 'my Father's at the helm,' be ever uppermost in my heart? It doubtless should be, and Oh! it is most soothing and happy to feel it, in regard to all events over which we have no direct control. Strengthen this feeling, O my Father, and draw my soul into closer communion with Thyself, if not inconsistent with Thy holy will. More fervency of spirit, more gratitude for the joys of life, more love to Christ, and devotion of soul to Him, with a deeper con-

sciousness of all he has done for me,—I would pray for, O Lord ! with all the sense of supplication of which my nature is capable. Wilt Thou be pleased to grant these petitions, but above all the last,—more consciousness of all that Jesus has done for me."

In 1858, her remaining brother was taken dangerously ill, and the following extract is from a letter addressed to him at this time :—Twelfth month, 30th, 1858. " In the prospect of earthly separation from the beloved companion of my youth, to whom the ties of natural affection bind me most closely, I have an assurance through Christ Jesus our Saviour that we shall yet meet in an eternity to come. My faith is in Him, the Rock of Ages, who has invited, has promised, and will fulfil to the uttermost. It may be that long life is not for any of us. One of the three is already removed ; but indeed, dearest Joshua, I feel that we, the children of parents who feared the Lord, have had throughout life much, very much, to be thankful for. * * Neither wealth nor worldly honours have been ours; we therefore have escaped some snares and responsibilities in that direction ; and we have had many real blessings bestowed, for which my heart is thankful to the Most High. I do not say *sufficiently* thankful, for it seems as if I never could be that. One of the blessings of which my soul is at this moment very sensible is, that the calming influence of the Lord's presence is with thee in this trying time, and that He never will leave thee till He takes thee home. Spiritual conflicts may come, but He who has tasted death for us will be near, will arise in His compassion to dispel the clouds, and to say in love, ' Fear not.' Come what will, I

feel 'our Father's at the helm,' therefore the ship will reach the true port notwithstanding winds and waves." Her brother partially recovered at this time, and they were favoured to meet again more than once; but in 1866 he was called away after a very brief illness.

From the year 1860, Maria Webb was very much confined to the house with failing health. Laid aside from more active pursuits, she had recourse to her pen; and it was when very much of an invalid, that she collected the materials, and compiled two popular works: *The Fells of Swarthmore Hall and their Friends*, and *The Penns and Peningtons of the 17th Century*. The research and labour which these works necessitated were very arduous, but with untiring zeal, she prosecuted her design. Her correspondence with many persons during the compilation of these books, was of the most extensive and interesting kind, and it is wonderful how she was able in her weak health, to effect so much; but the attempt to elucidate the principles of our Religious Society lay very near her heart. She so loved and reverenced the pioneers of our faith, and cherished so warmly the principles they lived and died for, that she wished to present their lives in an attractive form to the young. Had health been granted, she would have proceeded still further in

this work, but it was not so to be. Many valued Friends expressed their approbation and sympathy with her labours; and amongst those of her correspondents whose opinion she highly prized, we may mention the name of the late William Tanner. She earnestly desired that our Society should ever hold the Gospel doctrines in their freeness and fulness; and that all who profess the name of Jesus, while resting on the one great Sacrifice for sin, should seek to know that complete change of heart and life, which is the work of the Holy Spirit. From every system, that would limit the Infinite mercy of the Most High, her whole soul recoiled. She rejoiced in the love of God in Christ Jesus; and she shrank from that Calvinistic teaching, which would confine the mercy of our Father in Heaven to a few. There was no narrowness in her religion. She loved to see the good in all, and to join with others in every good word and work.

But it is those who knew Maria Webb most intimately in the social circle, that can best speak to the beauty of her Christian character. From that couch of illness how many returned refreshed and brightened! How many sorrows were poured out to her, and found ready sympathy and loving counsel! How many doubts and questionings

were answered by the calmness and brightness of her faith ! The loving estimate of others, ever dwelling on what was favourable in each character, the absence of all sectarianism, the sweet and trusting faith in her Heavenly Father's care,—these can never be forgotten by those who were nearest and dearest to her. And how wide were her sympathies, how enlarged her views of life and its duties ! Years before she had published a small work on *The Early History of the Irish Church*, and a *History of Ireland* is among her unpublished manuscripts ; while perhaps one of the latest subjects which claimed her attention was the effort of the Ultramontane party in Ireland to gain a power over education, which she regarded as extremely destructive to the cause of true progress.

In the inscrutable wisdom of God, a crushing trial was sent her in her declining years. Her eldest and almost idolized son, who was all that a mother could desire, and who returned her affection with the most ardent love, met with his death while out on Lough Neagh in a canoe. He had left home in health and spirits, without a trace of the shadow which was so soon to fall. Who can depict the anguish of that trial ? A noble life, full of promise for the future, thus cut off in its

bud! But in the darkness of that hour, we must believe that He who drank to its dregs the cup of anguish, did not fail to support His afflicted servant. She knew in whom she had believed, and was enabled to look forward to a reunion with her loved one, in that land where tears shall be wiped away for ever. Life never was the same to her again ; but she bowed in submission to the Divine will, and it was touching to see her quiet resignation. Again she was even cheerful and loving as before, but illness increased upon her, and many a weary hour of pain necessitated complete quietude. Her patience and sweetness were unalterable, and between the attacks she could brighten up again, and show a lively interest in what was passing around her. For some months before her death she had been more exempt from pain, and had been able to enjoy the company of her friends, and especially her little grandchildren. When the end came at last, it was sudden. Without much previous illness, hardly sufficient to awaken the fears of those around her, she passed quietly away on the 8th of First month, 1873. Her life had been one of faith and love, and her death was one of peace. We need no dying testimony from her lips to close such a life. In the words of the poet,

“ The dear Lord’s best interpreters
 Are humble human souls,
 The gospel of a life like hers,
 Is more than creeds or scrolls.
 From scheme and creed the light dies out;
 The saintly fact survives,
 The blessed Master who can doubt
 Revealed in holy lives?”—*Whittier.*

JOHN WEBB,	93	9	4 mo.	1873
<i>Dundrum, near Dublin.</i>				
THOMAS WEBSTER,	1 $\frac{1}{4}$	14	11 mo.	1872
<i>Halifax.</i> Son of Charles and Esther Webster.				
LOUISA WELLS,	37	4	5 mo.	1873
<i>Northampton.</i> Wife of Samuel Wells.				
JOSEPH GREENWOOD WESTON,	34	29	8 mo.	1873
<i>Shangai in China.</i> Son of Lawrence Weston.				
JANE WHITE, <i>Mountmellick.</i>	48	28	2 mo.	1873
WILLIAM WHITE,	64	17	5 mo.	1873
<i>Cockermouth.</i>				
SAMUEL WHITFIELD,	2	22	6 mo.	1873
<i>Killatee, Cootehill.</i> Son of John and Sarah Jane Whitfield.				
CATHERINE WIGHAM,	26	11	10 mo.	1872
<i>Coanwood.</i> Daughter of the late Thomas and Ann Wigham.				
ISABEL WILLIAMS,	11 $\frac{1}{2}$	23	5 mo.	1873
<i>Rathmines.</i> Daughter of Joseph and Martha Williams.				

RACHEL MARY WILSON,	23	24	1 mo.	1873
<i>Little Broughton, Cumberland.</i>				Daughter of
Robert and Mary Wilson.				
CATHERINE HUDSON WILSON,	23	12	4 mo.	1873
<i>Chorlton, Manchester.</i>				Wife of Francis Wilson.
JAMES WILSON, <i>York.</i>	53	15	5 mo.	1873
JANE WILSON,	64	24	5 mo.	1873
<i>Thornton in Craven.</i>				Wife of Richard Wilson.
Died at Broughton, Manchester.				
THOMAS WISE, <i>Brighton.</i>	81	4	11 mo.	1872
ELIZABETH WOOD,	22	3	11 mo.	1872
<i>Moor Close, Maryport.</i>				Wife of Joseph Wood.
WILLIAM WOOD, <i>Liverpool.</i>	81	27	2 mo.	1873
JOSEPH WOOD,	68	29	5 mo.	1872
<i>Dunngold, Grange, County Tyrone.</i>				
JOSEPH WOOLLEY, <i>Matlock.</i>	57	25	10 mo.	1872
JOHN WORMALL,	69	26	12 mo.	1872
<i>Lothersdale, near Skipton.</i>				
ELIZABETH SHEANE, nearly 71	13	6 mo.		1873
<i>Mountmellick.</i>				Widow of Samuel Sheane.
We insert this name of one who married out				
of our Religious Society some forty years ago,				
though she often took the opportunity afterwards				
to attend our meetings. She also retained so much				
of the Friend, as never to have been baptized after				
the forms of the Protestant Episcopal Church;				
and on that account was refused burial by the				

Rector of the Parish, even after a grave had been prepared in Coolbanagher churchyard, where she wished to be interred by the side of her deceased husband and daughter. Another grave was therefore made, and her remains received in the Friends' Burying-ground at Rosenalis near Mountmellick.

Too late for insertion in its right place.

JOSEPH DAVEY, *Lowestoft.* 73 30 10 mo. 1872

INFANTS whose Names are not inserted.

Under one month	Boys 4	... Girls 4
From one to three months	... do.	3	... do. 2
From three to six months	... do.	4	... do. 1
From six to twelve months	... do.	3	... do. 7

N.B. The number of Friends at the last return being in Great Britain 14,050, and in Ireland 2,891, total 16·941, and the deaths in our Register 331, gives approximately 19·53 deaths per 1000 per annum. One Friend, Mary Draycott, reached the age of 100 years.

TABLE,
*Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and
Ireland, during the Years 1870—71, 1871—72, and 1872—73.*

AGE.	YEAR 1870—71.			YEAR 1871—72.			YEAR 1872—73.		
	Male.		Female.	Male.		Female.	Male.		Female.
	9	11	20	12	17	8	14	14	28
Under 1 year*	15	17	32	12	18	20	14	14	28
Under 5 years	2	11	13	5	7	6	23	30	53
From 5 to 10 years	2	3	5	5	7	12	3	1	3
10 to 15 , , , ,	2	7	12	3	6	9	3	3	6
15 to 20 , , , ,	7	5	12	3	8	9	17	10	40
20 to 30 , , , ,	12	11	23	10	17	11	12	12	20
30 to 40 , , , ,	7	10	17	7	4	14	21	12	24
40 to 50 , , , ,	8	13	21	7	16	18	34	18	11
50 to 60 , , , ,	14	18	32	29	30	29	59	30	17
60 to 70 , , , ,	21	29	50	32	30	29	59	30	29
70 to 80 , , , ,	38	35	73	39	47	86	28	18	56
80 to 90 , , , ,	23	24	47	14	29	43	15	32	67
90 to 100 , , , ,	3	7	10	2	6	8	2	3	47
All ages	152	183	335	153	188	341	152	179	331

*The numbers in this series are included in the next, "under 5 years."

Average age in 1870—71, .. 53 years, 11 months, and 7 days.

Average age in 1871—72, .. 55 years, 5 months, and 8 days.

Average age in 1872—73, .. 51 years, 5 months, and 5 days.

A P P E N D I X.

“REJOICING IN HOPE, PATIENT IN TRIBULATION.”

THOMAS LOVETT.

This young man resided in the city of Carlisle, and was by various circumstances led to attend the meetings of Friends, and to accept from conviction their views in regard to the real nature and requirements of Christianity. He died at the age of twenty-four, on the 28th of Second month in this present year 1873. A few months before his decease he had privately expressed a wish to be admitted into membership with Friends: but he was called away to a higher communion, in the presence of that Saviour whom he ardently loved, and whom in the opening of manhood, he earnestly desired to serve on earth. He had much to pass through, both from within and from without, in his meditated change of Religious profession: but the Arm on which he leaned he found to be abundantly able, not only to bring him through these trials, but also to give him an establishment in the

Truth, so that a new song was put into his mouth, even praise unto our God. The following extracts from some of his letters, addressed to two Friends, whose sympathy with him was much valued, will exhibit the frame and habit of his mind. The first was penned when recovering from illness.

“ Low Row, near Carlisle,

“ Monday, (11 mo. 12, 1871.)

“ My dear friend,—I was very much pleased to receive such a kind and thoughtful letter from you; my brother brought it me here on Friday. * * I am almost as strong as ever I was. I have much to be grateful for, not only as regards my temporal state, but my spiritual state also. This sickness has been to me one of the greatest blessings of my life; and every day and every hour my heart breathes forth to God its gratitude and love to Him. How sweet and comforting are those words you quoted: ‘whom the Lord *loveth* He chasteneth,’ and how delightful to know that we are ‘chosen out of the furnace of affliction!’

“ The more I look back on my illness, the more is my heart *filled with love to God*, and the more do I *wonder*,—and admire the mercy and long-suffering of my Heavenly Father. Oh, it has been *a sweet time* for me. For it is sweet and pleasant beyond all expression to have *communion*

with God. To have the spiritual eye always looking upward to heaven for the smiling approbation of God under all circumstances,—this is living in the fear of God, this is entering into the meaning and spirit of the Psalmist, ‘if I *regard* iniquity in my *heart*, the Lord will not hear me.’ How sweet to hunger and thirst after righteousness, that we *may be filled!* How ravishing is the love of God! Glory be to His name. How awful, and yet how delightful to experience the Holy Ghost dwelling in the heart!

“I thank God with all my heart that He has not forgotten me, but that He has sent *me*, unworthy as I am, into the vineyard to work. I have had one or two meetings here for worship, wherein I was led to speak of the *continual abiding* in Christ, and that we should not be ashamed of Him. O how wonderfully the Lord is dealing with me! His love is so great—it is overpowering. He draws me so closely to Him, that I run after Him. Nay, I cannot unloose myself from His arms. I can see nothing and understand nothing but as the Spirit of Christ leads me, and how ready He always is, to direct us in our duty, and lead us in the way of everlasting truth. Christ is our all in all,—the chiefest among ten thousand, the altogether lovely.

Without Christ, we are nothing : in His name we can do all things. O that Christians generally would be more concerned to know of the love of Christ, that they would busy themselves in learning more of the dear Jesus! then would He come to them with healing in His wings, take up His abode in the heart, and dwell therein. Then would His kingdom spread over all the world, and salvation flow as the rivers. * * * * *

“I wish you could both have given me a better account of your health. You are often remembered in my heart with much tenderness. Cheer up, dear friends, under your troubles, trials and afflictions. You shall not fail; nay, you shall be strengthened and brightened and encouraged,—for the Lord will come in the dark night with those sweet words, ‘it is I, be not afraid,’ and immediately the storm shall cease, and a great calm follow.

“Yours in the Lord, Thomas Lovett.”

Probably his illness was never completely subdued, though at times he felt better and stronger. Under date from Law's-lane, Carlisle, 28th October, 1872, he says: “I was too sick to attend Meeting yesterday. I was very sorry, for I know there is every need for individuals to attend our Meetings, both for the sake of en-

couraging the weak ones, and gaining inward strength for themselves. I endeavour to guard against being misled by my natural feelings and inclinations, and I believe I am not mistaken, when I say that there is a moving among the dry bones, a troubling of the waters, a breathing of the Spirit of God among the people, which will bye-and-bye manifest itself in a peculiar way. Oh, how Christians need watch and pray, lest they be found sleeping in doubtful security when the Master calls, either to active service here, or to give our account. The nearer I keep to Jesus, the more I consult Him and try to please Him,—the more fully do I experience the feeling of the Psalmist when he exclaimed, '*Blessed* is he whose transgression is forgiven, whose sin is covered.' I have known a good deal of the misery consequent upon *turning aside a little*, and going astray out of 'the ways of pleasantness and the paths of peace :' and this makes me now *cling to Jesus* as utterly helpless of myself, but with the assurance that He is omnipotent.

'E'en though it be a cross that raiseth me,
Still all my cry would be,
Nearer, my God, to Thee.'

I shall always be glad, if you can either en-

courage or reprove me, or teach me wherein I am amiss. I must now close. What I have said, I have said with humility. May the love of Jesus, and the presence of the Comforter, fill our hearts, and make us rich in the Kingdom of God : for we are not of this world."

Thomas Lovett was a clerk to the County Court in Carlisle, a post which he honourably and conscientiously filled. In this office it was considered his duty to tender oaths : but when he became convinced of the *anti-christian* character of such a practice as that of taking an oath on any occasion, according to our Saviour's words, "*Swear not at all*," he steadily persisted in refusing to administer them. Towards the end of 1872, as he contemplated entering into the married state, he sought some more remunerative employment. On the failure of an attempt of this kind, in which he had been supplied with a letter of recommendation by his friends, he writes : "9th December, 1872. * * If my gratitude (for your intended help) be worth anything, you have it, and that in no common way. I intended calling and expressing my gratitude personally, but I had some cases at Court to-day which have occupied the whole afternoon." He adds a few lines of a hymn,

“ Doubts and darkness oft distress me,
Great and many are my foes,
Anxious cares and thoughts perplex me,—
But—my Father knows :”—

and proceeds, “ Mrs. D. will remember those words,

‘ When travelling through this wilderness
Weary and worn we roam,
'Tis sweet to cast a look above,
And think, *we're going home.*’

O how good it is to serve the Lord with a single eye! ‘ For if thine eye be single, then shall thy whole body be full of light.’ ”

On a second disappointment he writes again :
“ Law's-lane, Carlisle, 13th January, 1873. I saw the firm in Newcastle on Saturday, and I think they concluded that I was not experienced enough for their work at Middlesborough. * * * However I have no right to grumble, and do not ; indeed I may almost say that if in their decision they were *satisfied*, I am also *gratified*. They offered me a first-class clerkship in their office, but I declined it. I do not feel my mind disturbed, but on the contrary a sweet peace and calmness fills me. Resting entirely upon my Heavenly Father's love and sympathy, and upon His unerring wisdom, I know that all is well, and all for

the best. How much sorrow and distress, and darkness and infidelity, would be swept away from our midst, if poor helpless distracted ones would only stop, and listen to the promise,—the promise, not of a man or king, but *of God*,—‘I will teach thee and instruct thee in the way which thou shalt go, I will guide thee with Mine eye.’ Laying hold of this by faith and a *willing heart*, brings joy and comfort to the soul: so that in the eventide, it shall be light.”

How near to the calm brightness of that eventide the writer was, appears to have been unseen both by himself and others. Or perhaps we may rather use the metaphor of the early stars of the morning disappearing in the glowing brightness of sunrise.

“Nor sink those stars in empty night,
But hide themselves in heaven’s own light.”

His last attack of illness was short, a hemorrhage of the lungs. He watched the approach of death with calmness and resignation. Trusting still in his God and Saviour, and with the sustaining consolations of the Holy Comforter, during the final bleeding, he said to a beloved mother attending upon him: “perhaps this will relieve me, *but if not, all will be well.*”





